

**A hermeneutic inquiry of culture as development
at two higher education institutions**

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*Dissertation presented for the degree of Doctor of Philosophy
in the Faculty of Education at Stellenbosch University*



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December 2018

DECLARATION

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ABSTRACT

This dissertation is a hermeneutic inquiry of culture as development at two higher education institutions. From an interpretive perspective, I employ Gadamer's philosophical hermeneutics that relates to historical consciousness, interpretation and understanding. I conduct a conceptual and documentary analysis of relevant institutional policies to understand how the University of Namibia (UNAM) and Stellenbosch University (SU) articulate culture as development in their respective environments.

From a thorough literature review, I argue that development is a form of culture, that is, culture as development. There are many meanings of culture as development, and since it is difficult to work with a large set of meanings, I construct four recurring meanings, namely: knowledge, history and tradition, human development, and social and economic transformation. These meanings serve as a theoretical framework to analyse relevant policy documents.

Findings suggest that the meanings of my theoretical framework are addressed to some extent in the relevant policies, and that such documents conform to my theoretical framework. Further, the concept of culture is complicated, complex, ambiguous and contested. Although culture is key for development, there is very little clarification in the literature what culture as development means. Similarly, there is no single meaning of development in higher education, which makes the concept also contested. Development in higher education is perceived as relating to human development which is concerned more with non-instrumental facets such as autonomous choices, freedom, opportunities, and standard of living of people.

There is very little research conducted on the culture of UNAM, and it is stated it has a developmental culture. In the context of Namibian higher education there is reference to human resource development instead of human development. SU, on the other hand, is silent on its history in its Institutional Intent and Strategy. However, SU acknowledges its historical ties with the people from who and communities from which it arose. Both institutions refer to the concept of hope. UNAM views itself as a beacon of hope while SU adopted a

pedagogy of hope which highlights knowledge pioneering scholarship, research and teaching, and generating hope and optimism from and within Africa.

KEYWORDS: culture as development, higher education, education policy, meanings, conceptual analysis, hermeneutics.

OPSOMMING

Hierdie verhandeling behels 'n hermeneutiese ondersoek van kultuur as ontwikkeling by twee hoër onderwys inrigtings. Vanuit 'n interpretatiewe perspektief gebruik ek Gadamer se filosofiese hermeneutiek wat verband hou met historiese bewussyn, interpretasie en begrip. Ek doen 'n konseptuele en dokumentêre ontleding van relevante institusionele beleide om te verstaan hoe die Universiteit van Namibië (UNAM) en die Universiteit van Stellenbosch (US) kultuur as ontwikkeling verwoord in hul onderskeie omgewings.

Na 'n deeglike literatuuroorsig argumenteer ek dat ontwikkeling 'n vorm van kultuur is, dit wil sê, kultuur as ontwikkeling. Daar is baie betekenisse van kultuur as ontwikkeling, en aangesien dit moeilik is om met 'n groot stel betekenisse te werk, is die lys tot die vier mees herhalende betekenisse beperk, naamlik: kennis, geskiedenis en tradisie, menslike ontwikkeling, en sosiale en ekonomiese transformasie. Hierdie betekenisse het die teoretiese raamwerk gevorm vir die ontleding van relevante nasionale en institusionele dokumente.

My bevindinge dui daarop dat die betekenisse van my teoretiese raamwerk tot 'n mate in die betrokke beleide aangespreek word en dat sodanige dokumente aan my teoretiese raamwerk voldoen. Verder is die konsep van kultuur ingewikkeld, kompleks, ambisieus en word betwis. Alhoewel kultuur die sleutel tot ontwikkeling is, is daar baie min verduideliking in die literatuur wat kultuur as ontwikkeling beteken. Net so is daar geen enkele betekenis van ontwikkeling in hoër onderwys nie, wat daarop dui dat die konsep ook betwisbaar is. Ontwikkeling in hoër onderwys word beskou as wat verband hou met menslike ontwikkeling, wat meer verband hou met nie-instrumentele fasette soos outonome keuses, vryheid, geleentheid en lewenstandaard van mense.

Daar is baie min navorsing gedoen oor die kultuur van UNAM, en die kultuur van die universiteit word as ontwikkelend beskou. In die konteks van hoër onderwys in Namibië is daar verwysing na menslike hulpbronontwikkeling in plaas van menslike ontwikkeling. Die US, aan die ander kant, is stil oor sy verlede in sy Institusionele Voorneme en Strategie terwyl daar egter erkenning is van sy historiese bande met die mense van wie en gemeenskappe waaruit dit ontstaan het. Beide instellings verwys na die konsep van hoop. UNAM beskou homself as 'n baken van hoop, terwyl die US 'n pedagogie van hoop

aangeneem het, wat die kennis van baanbrekende wetenskap, navorsing en onderrig uitlig en hoop en optimisme uit en binne Afrika genereer.

SLEUTELWOORDE: kultuur as ontwikkeling, hoër onderwys, onderwysbeleid, betekenis, konseptuele ontleding, hermeneutika.

ACKNOWLEDGEMENTS

“A man can receive nothing except it be given him from heaven”. (John 3:27)

My Father who art in heaven, the one who created all things in heaven and on earth, I come before your throne of grace with a heart full of gratitude. This inquiry would not have been possible without your mighty hand, divine counsel, wisdom and understanding. I faced so many challenges while writing this inquiry but because of your faithfulness none of them prevailed against me. Thank you for this blessing, your grace, strength, protection, good health, deliverance, wisdom and mercy. To you be the glory, honour, adoration, and power both now and forevermore, through my Lord and saviour Jesus Christ.

I want to extend my appreciation to the following:

- I am thankful to my promoter, Prof Berte van Wyk for making it possible for me to complete this degree. I had doubts whether I could do this inquiry, but he saw potential in me and committed himself to building my capabilities. I call myself blessed because I was led to a supervisor who is not only a Professor but a son of the Almighty God, who is above all things. He shared spiritual insights and taught me about spiritual warfare.
- I am truly grateful to the Schlettwein Foundation which funded me so generously for my entire PhD study. Their funding enabled me to concentrate on my research without having to worry about finances.
- I extend my appreciation to my family for their financial assistance, encouraging words, patience and sacrifice. I often thought that they would give up as they had to look after the children I left behind.
- I humbly appreciate my beloved family of God, Desire of Nations Parish and our Mama Pastor Funlola Olagede. I faced many spiritual battles during my studies and through their prayers, spiritual engagements and encouraging words, I overcame these battles.
- Lastly, my humble appreciation to my church at home especially my beloved Pastor Robinson Muzenda and Brother Itai Mukuwa who stood beside me throughout my years of study. When my son had an accident, they were there to give spiritual support. Their prayers contributed to the success of this inquiry and I am very grateful for that.

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ABBREVIATIONS / ACRONYMS

ADA	African Doctoral Academy
CHE	Council of Higher Education
COST	College for Out of School Training
DoE	Department of Education
ECLA	Economic Commission of Latin America
FHSS	Faculty of Humanities and Social Sciences
GDP	Gross Domestic Product
GNP	Gross National product
HEQC	Higher Education Quality Committee
ICT	Information, Communication and Technology
IMF	International Monetary fund
MDG	Millennium Development Goals
MHEVTST	Ministry of Higher Education, Vocational Training,
MCN	Multinational Corporations
NAMCOL	Namibia College of Open Learning
NCHE	National Commission on Higher Education
NDP	National Development Plan
NPHE	National Plan for Higher Education
NUST	Namibia University of Science and Technology
OD	Organisational Development
OSP	Overarching Strategic Plan
RCS	Rural Clinic School
R&D	Research & Development
SPC	Strategic Planning Committee
SU	Stellenbosch University
SCAP	Scholarly Communication Programme
SWAPO	South West Africa People's Organisation
UN	United Nations
UNDP	United Nations Development Programme
UNTAG	United Nations Transition Assistance Group
UNIN	United Nations Institute for Namibia
UNAM	University of Namibia
USA	United States of America

CHAPTER 1

ORIENTATION TO THE RESEARCH

1.1 INTRODUCTION

After the political collapse of the colonial powers that led to the independence of many African countries, the new independent nations struggled to address inequalities and poverty. These societal challenges also impacted on higher education, as it experienced changes in terms of contributing to the development of nations, and improving living conditions through quality higher education. From this perspective, higher education and universities in particular are expected to play a number of roles in national development. They are expected to be key producers of knowledge through teaching and research. They are further conceived as engines of social and economic development by being relevant to the needs of society and the economy of the country. Higher education institutions are also intellectual centres and in order to help implement the national development agendas, they must produce knowledgeable and skilled intellectuals who are able to participate in social, political, private and public institutions. Since higher education was historically instrumental in achieving economic growth, universities are required to develop human capabilities. Thus, university education became a key driver to build the different capabilities of citizens.

This inquiry draws on Gadamer's philosophical hermeneutics that is primarily concerned with understanding and interpreting texts. From this perspective a conceptual and documentary analysis of culture as development is conducted. There are many forms of institutional culture, therefore, I specifically focus on one aspect of it, namely, development, to which I refer as 'culture as development'. For ease of analysis, and because it is very difficult to work with so many meanings of culture of development, I construct only four meanings relevant to the two sites of analysis: the University of Namibia (UNAM) in Namibia and Stellenbosch University (SU) in South Africa. Although I analyse culture as development at both these institutions, I have to emphasise that this is not a comparative study. However, there are commonalities that may arise from the inquiry.

The intention is to enhance my understanding of how culture as development is constructed and articulated in policy and institutional documents of the two universities. These two

institutions have different historical backgrounds and seem to constitute distinct typologies of higher education institutions. Gadamer emphasises the aspects of the hermeneutical question and historical consciousness, which are key considerations for my inquiry.

This chapter provides an introduction to the inquiry, and I begin with my motivation for conducting this inquiry. I shall then provide a brief background and policy context for the inquiry. A statement of the problem will follow and thereafter a clarification of key concepts for this inquiry. A chapter outline of this inquiry will conclude this chapter.

1.2 MOTIVATION FOR THE INQUIRY

My motivation for this inquiry relates to Mouton's (2001:5) ideas on motivation. For him, motivation to conduct an inquiry varies and include: increase in knowledge in a certain area, to be an expert, increase career prospects, retain or pursue a different career, embark on research, overcome boredom and to satisfy curiosity. Since there are many motivations for conducting research, it is important to remember the points that Mouton raises. His first point relates to two aspects that are associated with masters and doctoral studies, namely, intrinsic and extrinsic rewards. The former is associated with the satisfaction of learning, gaining insight and acquiring new knowledge. The latter can take various forms: an increase in salary from obtaining a higher qualification, a promotion or more recognition. My motivation is the former where learning, gaining insights and acquiring new knowledge form the basis of a motivation for a doctoral study.

Bearing in mind Mouton's intrinsic rewards, methodology is a key motivation to conduct this inquiry. This is a hermeneutic inquiry and draws on Gadamer's philosophical hermeneutics. Gadamer relates his hermeneutics to the hermeneutical question: 'What does it mean to understand, and under what conditions can/do we understand?' Central here is the concept of understanding and interpretation (Van Niekerk, 2002:230). Gadamer argues for an understanding that is not, in the first instance, a procedure- or rule-governed undertaking, but rather one that underlies and is presupposed by other human activities. As Gadamer argues, to understand does not require following rules. Understanding is not an activity that can be isolated from a human being, but it forms the basis of daily experiences or activities. For interpretation to happen, one must develop some sort of understanding. My aim is to understand and interpret how UNAM and SU articulate culture as development in their respective policies.

My interest in institutional culture stems from my 2015 MEd inquiry, where I researched the concept of institutional culture in relation to UNAM. From that inquiry I became aware that there are numerous meanings of institutional culture, and I was alerted to culture as development when I analysed UNAM policies. Findings of my 2015 inquiry indicated that the concept of development is key in UNAM policy documents, and Trotter *et al.* (2014) find that UNAM has a developmental culture. A developmental culture means that UNAM is in the process of contributing to the social and economic aspects of the Namibian nation. Further, Namibia Vision 2030 articulates that quality university education contributes to the social and economic development of the country. As such, UNAM's aim as a leading higher education institution in the country is to transform the social and economic wellbeing of the Namibian people by providing quality higher education. My reflection on the 2015 inquiry inspired me to develop a better understanding of culture as development at UNAM and to include Stellenbosch University (SU) because I am a student at this institution.

1.3 BACKGROUND TO THE INQUIRY

According to Gadamer (1975) historical consciousness is a key aspect of a hermeneutical inquiry. This suggests that we can understand culture as development at the two sites of analysis within the historical contexts of Namibia and South Africa. Gadamer (1975:174) states that we may find that our texts are not the only sources, but historical reality itself is a text that requires understanding. This means that written texts are not the only texts that can provide understanding. Nevertheless, locating the history of a context under inquiry is a reality that requires understanding. For Jacobs (2014:303), a thorough familiarity with the history of the universities under inquiry, and if I may add, and the history of higher education in Namibia and South Africa must be acquired to adequately understand texts related to culture as development. For the purpose of this chapter I will discuss the historical background of higher education in Namibia and South Africa. In each discussion, I will include the policy context and the sites of analysis (UNAM and SU).

1.3.1 History of higher education in Namibia

UNAM is the largest leading higher education institution in Namibia. The country is situated in the South-Western corner of the African continent and shares borders with Angola to the north, South Africa to the south, Botswana to the east, and the Atlantic Ocean to the west. It

also shares a common border with Zambia in the far northeast of the country. Namibia has a population of about 2.3 million and is divided into regions. The regions are Zambezi, Kavango, Omusati, Oshana, Ohangwena, Oshikoto, Otjozodjupa, Kunene, Erongo, Omaheke, Khomas, Hardap and the Karas region in the south of the country (Angula & Grant Lewis, 1997:233).

The history of Namibia dates back to German and South African colonial rule. For 30 years, (1884 to 1915), the country was under German rule as South West-Africa (Angula & Grant Lewis, 1997:233). In 1883 a German trader named Adolf Hitler claimed the rest of the coastal region for Germans. In 1884 the whole of the country was declared a German protectorate, and they ruled the country with a memorable brutality. They gained control of land, mineral and other resources by a mixture of purchase, theft and application of superior military power. In the period between 1890 and 1908 many conflicts arose between the Germans and Namibian ethnic groups, which resulted in nearly destructing the indigenous Namibia populations, particularly the Herero, Nama and Damara people. After this the German colonists did not allow Namibians to own cattle, and the locals were forced to work on white-owned farms. This impacted negatively on the Namibian people, as resettlement programmes were put in place to remove people from their ancestral homes and lands. This hampered their traditional forms of agriculture, resulting wars destroyed population groups, and indentured labour practices (Republic of Namibia, 2004:28-29).

In terms of education the German colonial education system was practised on the foundation laid by the missionaries, and the pioneers of western education in Namibia were the missionaries of the London and Wesleyan missionary societies (1805), the Rhenish missionary society (1842) and the Finnish missionary society (1870). The education provided by the missionaries was shaped by both their religious motivation to convert Africans to Christianity and the political motivation to convince Africans of the need for state protection. As such, not much interest was taken in developing the education of Africans. Education for locals focused on the task of training Africans for manual work such as carpentry, brickmaking, domestic science, but literacy was not encouraged. At the same time the colonial government did its utmost to provide education for the white population. They had new schools, hostel facilities and were offered government grants. In contrast, the African education never progressed beyond simple literacy and bible study during the German colonial era (Amukungo, 1993:40-44).

In 1915 South Africa was part of the allied forces during World War 1. They conquered the territory and the German forces were defeated and eventually surrendered. In 1920 South Africa took control of South West Africa under the mandate of a League of Nations. In 1948 the Afrikaner-led National Party gained political power in South Africa and introduced the apartheid system of segregation and they enforced it in South West Africa as well as South Africa. South Africa then administered South West Africa as an unofficial fifth province and had control over the country from 1915 until 1990 when Namibia became independent. During this colonial rule little was done to expand education opportunities for the Namibian people. Instead, the Bantu education system was developed, which organized the Namibian people according to ethnic groups. As a result, many black Namibian students were denied the opportunity to gain access to higher education (Kabende, 2015; Kandumbu, 2005; Angula & Grant Lewis, 1997:235).

From 1920 to 1979 there was no internal form of higher education in South West Africa and those who pursued higher education undertook it overseas or in South Africa. In 1980 South Africa established the Academy of Tertiary Education in the country. The Academy organised itself into three autonomous institutions, namely, a college, a technikon and a university, which were all under a single management (Ministry of Education and Culture (MEC), 1993:108). Not all Namibians gained admission to the Academy as they were required to have a matriculation exemption to be admitted to the undergraduate level (Naudé & Cloete, 2003:87-88). The few black students who were admitted to the Academy were enrolled in teaching courses while others could only enrol in liberal arts and public administration (Kirby-Harris, 2003:360).

After 106 years of colonial rule Namibia fought for independence and democracy that were gained on 21 March 1990. Although some of the legacies of the colonial rule were positive, such as well-developed infrastructure, harbours, schools, clinics, to name a few, it left a negative impact on the economy, social and environmental factors of the country. As a result the idea of development became the major focus for the Namibian government after independence. Namibia took major steps towards addressing the developing apartheid imbalances. The focus was on addressing human resource development as a matter of priority, to address the economic and social development and to organise a productive public service. Within this view a new portfolio was created, namely, Higher Education, Vocational Training, Science and Technology. The new portfolio was assigned the task to oversee the development

of the higher education system as an engine of human resource developments. To begin with, there was a need for a public policy guide, that is, a higher education policy framework. In preparation for the policy the government consulted various stakeholders to review the current state of higher education (in terms of funding, programmes and institutional location) and to develop a policy framework for higher education that supports the goals of access, equity, quality and democracy (Ministry of Higher Education, Vocational Training, Science and Technology (MHEVTST), 1998:xiii).

Following contributions from various stakeholders, several policy documents were developed that provided statements for developing a national higher education policy (MHEVTST, 1998:xiii-xiv). Each signalled a stage in the consultative and policy development process. At independence the newly democratic Namibian government appointed a Presidential Commission on Higher Education to assess the status of higher education in Namibia (Kirby-Harris, 2003:360). In 1991 the presidential commission of higher education launched a report, namely, *Higher Education in Namibia: Report of a Presidential Commission* (1991). This report began by reviewing and analysing higher education and offered recommendations to guide the transition from the clearly inadequate inherited system to a new mission, institutional configuration and working arrangements. The Report provided a baseline for assessing the current situation, a review of the elements of the higher education system at that time and recommendations for change (MHEVTST, 1998:xiv-xv).

In these recommendations, the commission proposed dissolving the Academy and establishing a new institution of higher education known as the University of Namibia (Choombe, 1993:6). The University of Namibia was formally established by an Act of Parliament (Republic of Namibia, 1992), as recommended by the Commission on Higher Education in 1992 (Hopson, 2001:121-122; Kirby-Harris, 2003:360). The Government consults regularly with senior management officials, who often play roles in government themselves, and there is generally a strong relationship between them (Kirby-Harris, 2003). Today UNAM is one of two fully-fledged universities in the country, with its role supported by the growth and development of the higher education sector. Established soon after independence, UNAM has steadily grown to the point that it now comprises ten campuses (the primary one being in the capital, Windhoek) with both contact and distance-learning elements. The university is responsible for most research activities in the country (UNAM, 2016).

This background shows how colonial rule affected the economy, social life and the environment in Namibia. Apartheid led to highly skewed development objectives, which in turn led to only a few Namibians having access to higher education. At independence Namibia found itself with many challenges, and there was therefore a need for development that became the major focus for the Namibian government. This view of development is significant for UNAM, and I will pursue this in this inquiry.

1.3.2 History of higher education in South Africa

In the previous section I have stated that Namibia was colonised by Germany and South Africa. In contrast, South Africa has a long history and was first colonised by the Dutch who arrived here in 1652, after which the Cape was annexed by the British in 1795. South Africa became a union under the British flag in 1910, and the Afrikaners' apartheid rule started in 1948 and ended in 1994. Apartheid shaped higher education based on racial lines. These racial lines started from grouping people of the same race together and, according to Vukuza-Linda (2014:57), the population was identified and registered from birth as one of four distinct racial groups: White, Bantu (Black African), Coloured, and Indians. This was also the case of public sector institutions that were created based on race, language and ethnicity.

In the higher education sector racial inequalities came to play, as apartheid designed some institutions to cater for black students while other well-resourced universities catered for white students (Matthews, 2015:73). There were legal constraints that prevented institutions designated for the use of one race from enrolling students from another race group. This meant that Black students could not enrol at White institutions unless they obtained a permit from the Ministry of Education. In terms of language there were historically white institutions mainly divided in two sub-groups. The first was those universities where the main medium of communication and instruction was Afrikaans (it was the language of most people in the apartheid government). Second were universities where the main medium of communication and instruction was English. The historically white, Afrikaans-medium universities included the University of Pretoria, Potchefstroom University, the University of the Free State, and Stellenbosch University. The historically black institutions were also divided into two sub-groups: (1) four universities for Africans (Medunsa, University of the North, Vista University, University of Zululand); (2) this group consisted of two universities: one for Indians (the

University of Durban-Westville) and the other for Coloureds (the University of the Western Cape) (Bunting, 2002:61).

The newly elected democratic government took over the Department of Education in 1994. It was faced by the immense task of having to restructure the higher education (HE) landscape in an attempt to redress the imbalances caused by the apartheid government, as well as to align its institutions with the broader transformation objectives of the new government (Vukuza-Linda, 2014). Although transformation and restructuring of higher education at policy level were necessary for a new democratic country, there were also developmental concerns. The apartheid system left the country with social inequalities such as high illiteracy rates, lack of quality higher education for black students and extreme poverty. According to the Reconstruction and Development Programme (ANC, 1994), these social inequalities can have an effect on the development of the society and economy. It could lead to the destruction or neglect of the human potential for a country, with devastating consequences for social and economic development.

1.3.3 South African higher education policy context

The national and higher education policies in SA was shaped by the inequalities of the apartheid system. According to Jacobs (2012:110-113), the apartheid system eventually ended with the democratically held elections in 1994. The system left a society with many inequalities across racial groups that were deeply embedded in the higher education system. Jacobs goes on to posit that transformation of higher education initiatives was necessary to transform the inherited apartheid structure. Not only were these transformation initiatives conditioned by the socio-economic policies, but also by the global conditions and development. This meant that, not only did the apartheid inequalities have an impact on social life, but also on development. One of these problems was a lack of quality higher education, and without an educated and knowledgeable nation the economy of a country cannot grow. Having said this, a summary of national and higher education policy trajectory is as follows:

- *National Commission on Higher Education* (NCHE) in 1995 undertook a comprehensive investigation into the higher education system. The ‘NCHE Report: A Framework for Transformation’ was built on three main pillars: increased participation; greater responsiveness to societal needs and increased cooperation and partnership

(OECD, 2008:329). The NCHE recommended that government establish such an agency under the Council for Higher Education (CHE).

- The work of the NCHE fed into the *Education White Paper 3: A Programme for the Transformation of Higher Education*, and subsequently the *Higher Education Act of 1997* (Luckett 2006:177-178). The Education White Paper 3 outlines a comprehensive set of initiatives for the transformation of the South African higher education system (Department of Education (DoE), 1997:3). As part of its effort to ensure greater public accountability on the part of higher education institutions, the Education White Paper 3 provides for establishing a national quality assurance system for higher education. The Higher Education Quality Committee (HEQC) would be a permanent committee of the CHE with the following functions: programme accreditation, institutional auditing and quality promotion (DoE 1997:23). The recommendations of the Education White Paper 3 with respect to establishing a HEQC under the CHE are legislated in the Higher Education Act of 1997. The aim of this Act is:

To regulate higher education; to provide for the establishment, composition and functions of a Council on Higher Education; to provide for the establishment, governance and funding of public higher education institutions; to provide for the appointment and functions of an independent assessor; to provide for the registration of private higher education institutions; to provide for quality assurance and quality promotion in higher education; to provide for transitional arrangements and the repeal of certain laws; and to provide for matters connected therewith (RSA 1997).

- The *National Plan for Higher Education* (NPHE) of 2001 gives effect to the plans for transforming the higher education system outlined in the *Education White Paper 3: A Programme for the Transformation of Higher Education*. It provides an implementation framework and identifies the strategic interventions and levers needed for the transformation of the higher education system. It provides an opportunity and a challenge to chart a path that locates the higher education system as a key engine, driving and contributing to the reconstruction and development of South African society (DoE, 1997:9).

- *Transformation and Restructuring: A New Institutional Landscape for Higher Education*, released in June 2002: this document focuses on proposals for the merging of institutions (Ministry of Education, 2002);
- *The Higher Education Qualifications Framework: Draft for Discussion* is a document by the Ministry of Education, dated July 2004, proposing a single national qualifications framework for universities and technikons (DoE, 2004);
- *Review of Higher Education in South Africa*: this is a collection of research papers, produced by the Council on Higher Education (CHE), analysing the key trends in South African higher education in the context of international developments. It covers six major issues in the process of transformation and the restructuring of the higher education system: public funding, governance, information and communication technologies, institutional culture, access and change (CHE, 2007).
- *The Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions* (the Soudien Report), produced by the Ministerial Committee on Higher Education Transformation (2008).
- *The CHE Report on The State of Higher Education* (CHE 2009) covers the period from 2004 to 2007 and provides a broad overview of trends in the core areas of teaching, learning and research.
- *National Development Plan (NDP) – 2030* of 2012 discusses development in terms of the quality of higher education.

This clearly shows that the South African higher education policy trajectory focuses mostly on transformation. However, in this study I shall not analyse these higher education and national documents. I provide this South African higher education policy trajectory as part of the introduction and to assist with an understanding of culture as development at SU.

1.3.4 Stellenbosch University

The history of the institution dates back as far as the 17th century. In 1679 Stellenbosch town was founded by the then Governor of the Cape Colony, Simon van der Stel, who named the town after himself. In 1685 a regular school education was initiated in the town of Stellenbosch. With the start of the Theological Seminary of the Dutch Reformed Church in 1859, higher

education was established in the town. In December 1863 the foundation was laid for the establishment of the Stellenbosch Gymnasium, which became a reality in 1866. Less than a decade after establishing the Gymnasium, in 1874, the so-called Arts Department was founded. In 1879 the decision was made to build a proper college building to create more teaching space. The new building was inaugurated on 6 November 1886 and renamed Victoria College in 1887 in honour of Queen Victoria's golden jubilee, the 50-year celebration of her ascent to the British throne.

Over the period 1897-1900 Victoria College was transformed with the construction of various facilities such as the Physics laboratory, the Christian Marais library and buildings for Education and Science. A college expansion scheme initiated in 1904 led to the establishment of research chairs in Zoology, Botany, History and Applied Mathematics. In 1911 the first professor of Education was appointed. The adoption of the University Act in 1916 by the then Union of South Africa Parliament paved the way for establishing a university. On 2 April 1918 Victoria College became Stellenbosch University thanks to a £100 000 donation by a local benefactor, Mr Jan Marais of Coetzenburg (SU, 2016).

Stellenbosch University is located in Stellenbosch, one of South Africa's oldest towns. The town lies near the head of the Eerste River Valley and is one of the most beautiful towns in South Africa. The valley produces grapes for some of the world's finest wines. Stellenbosch is at the heart of a fertile farming area where many wine farms are found. This charming little town has a sheltered location, flanked by the Stellenbosch and the Jonkershoek Mountains (Jacobs, 2012:162).

1.4 STATEMENT OF THE PROBLEM

I encountered a major challenge while writing the proposal for my MEd thesis. The challenge was that, before I embarked on my MEd studies in 2013 I generally conceived a problem to mean a worry or a troubled mind. For example, a problem meant someone has financial, health, or family issues. To clarify my conception of a problem, Fouché (2002:96) warns that the concept of problem may be a misnomer, and that individuals unfamiliar with writing research may struggle with it. I agree with Fouché in the sense that my limited understanding of what a problem meant, caused me to struggle with the task of writing a statement of the problem. Before I formulate a statement of the problem for this inquiry I asked myself: what does a

statement of problem mean? I thought that perhaps I should begin by understanding what it means before I proceed with this discussion.

To understand the meaning of statement of the problem, I am encouraged by the methodology and research method for this inquiry: hermeneutics and conceptual analysis. Gadamer's philosophical hermeneutics relates to the question: what does it mean to understand and under what conditions do we understand? On the other hand, conceptual analysis is my philosophical method that has to do with the ability to use words appropriately, and that we examine the use of words in order to see what principle(s) govern their use (Hirst & Peters, 1998:33-34). These aspects form the basis of this inquiry and I apply them throughout.

Coming back to the issue at hand, Brynard *et al.* (2014:19) highlight that research starts with a statement of the problem that originates from the research problem. I understand a research problem to be articulated through the research topic or title. Leedy and Ormrod (2005:43-490) and Fouché (2002:96) further posit that we can find research problems from an observation of reality, theory, previous research, curiosity and supervisor as source. Mouton (2001:51) suggests we can find problems in our engagement with the literature since the literature tells about the known and unknown and what still needs to be done. For example, problems can be about the social, political, economic, health, poverty, unemployment crime, corruption, education and many more.

This means that we cannot embark on research without a thorough observation of what happens in our societies, groups or individuals, as research titles come from our observation of social life. They are about human beings, human actions, institution and many more (Mouton, 2001:59). We experience or encounter them in our daily interactions at work places, homes, social institutions and in our communities where we belong. We also see them on television, hear about them over the radios, in conferences, from colleagues and read about them in newspapers, books and journals. All of these inform our observation of social reality. Let me take an example of the protests of #FeesMustFall. As a student at Stellenbosch University in South Africa I observed the protests of #FeesMustFall on campus by a group of students in 2015 and 2016. These protests were characterised by disruptions of lectures, closing of some faculties and library services and damage to property to mention a few. The university had to call in the intervention of the police and security services to avoid disruption of the academic

programme and damage to property. The disruption to the academic problem is a problem for me although I can sympathise with #FeesMustFall and the underlying motives behind it.

Moreover, once an observation is made and a research topic or title is formulated, the next step is to present it as a statement as a way of focusing the research (Brynard *et al.*, 2014:18-19). A statement can mean different things for different people. According to Fogelin (1978:19-25), to make a statement is to assert something, make known our beliefs or to convey information. Van den Berg (2010:40) sees a statement as an assertion that is either true or false. He further highlights that a statement makes a claim about some state of affairs in the world. For De Vos (2002:34) statements are sentences in which an identifiable epistemic claim is made. By epistemic he means true knowledge. LaPore (2003:6) sees a statement as any indicative sentence that is either true or false. From these interpretations I understand a statement to refer to an assertion or a claim. An assertion and a claim are synonymous words, for example, a claim is an assertion put forward for general acceptance (White, 2009:114).

I have demonstrated that a research problem comes from an observation of social reality and a statement is a claim about this observation of social reality. In other words, it is a claim concerning the research title. It is a statement expressed in sentences on condition that in the sentences a claim is made (Van den Berg, 2010:40). The sentences that make up the statement of the problem include: a clear and unambiguous statement of the object of inquiry (unit of analysis) and the research aims or objectives (Leedy & Ormrod, 2005:4; Mouton, 2001:48). A statement of the problem is further a clear and complete statement that can be understood and is easy to read. A precise statement of the problem is one that states exactly what the problem is all about. I understand this to mean that, after having formulated a research title, what follows, is a clear and specific statement about the title, the focus of the inquiry in terms of where the analysis is conducted and what the purposes or aims are. Instead of a general research title, rather the statement of the problem is specific and clear, thus, setting the parameters of the research.

For purposes of this inquiry a statement of the problem constitutes a claim about the title of the research, the unit of analysis and the aims of research. Having said this, I now present the statement of the problem for this inquiry. In a review of the literature in the Namibian context, I observed that the concept of development is prominent in national policies. In some policies the concept of development underpins the establishment of higher education, and UNAM

specifically. An example of this is the policy *Toward Education for All* (1993) which states that higher education must enhance the national welfare through its contributions to national development, to cultivate national talent and intellectual potential and to nurture the fulfilment of cultural aspirations. Another example is *Namibia Vision 2030*, a national development policy. This Vision requires that Namibia operates a totally integrated, unified, flexible, and high-quality education and training system, that prepares all Namibian learners to take advantage of a rapidly changing global environment, including developments in Science and Technology, and which in turn contributes to economic and social development (MHEVTST, 1998:28). The Vision further provides a direction for public government institutions and private sectors and creates policy synergies that will link this long-term perspective to short-term planning (Republic of Namibia, 2004:30).

Development is also a key concept in South African national policies. For example, the major concern in the *National Development Plan (NDP): Vision for 2030* is poverty and inequality. The Vision states that, over the years, the country's development path has not sufficiently broadened opportunities for black South Africans, especially women and youth. As a result this national vision proposes to broaden opportunities especially in areas of economic and higher education. However, the government alone will not be successful, so it requires active participation from all South Africans and collaboration from public and private sectors (National Planning Commission (NPC), 2011:1-3). Thus, the vision requires that each university should have a clear mission that sets out its unique contribution towards knowledge production and national development (ibid: 267).

From my observation above, let me make a link to the aim of my inquiry that is to analyse whether culture as development is constructed and articulated by UNAM and SU. The problem is that recent research and literature indicate that there has not been a major focus on culture as development. Recent studies (Van Wyk, 2009; Jacobs, 2012; Vukuza-Linda, 2014; Kabende, 2015) focus on institutional culture in terms of various meanings, but not specifically on culture as development. As such, my inquiry offers another perspective to gain an understanding of development as a feature of institutional culture within higher education institutions. I shall therefore analyse culture as development and will conduct a conceptual analysis of relevant policy documents.

On the one hand, UNAM is an agent for development and since its establishment has been a catalyst in the development of human resources (Hangula *et al.*, 2003:vi). Apart from this, UNAM articulates in its Strategic Plan of UNAM that the institution is currently weak around its organisational culture. Note the use of organisational instead of institutional culture. In the former it needs urgent change or transformation and would want total ownership in the next five years (UNAM, 2011:6). It is within these assumptions and the extent to which the university responds to national developmental strategies that I conduct this inquiry. On the other hand, SU is one of the oldest higher education institutions in South Africa and a multi-lingual university located in one of the richest agricultural areas in the country. SU attracted a lot of attention in discourses of institutional culture because the institution uses Afrikaans and English as media of instruction particularly at the undergraduate level. Several findings have indicated that SU has not been successful in transforming its institutional culture (Van Wyk, 2009; Jacobs, 2012). If this is the case, one may wonder whether Stellenbosch is focusing only on transforming its institutional culture. Despite this, SU is a traditional university since it offers bachelor degrees and has a strong research capacity with a high proportion of postgraduate students (Jacobs, 2012:163). However, scholars have paid very little attention to the analysis of culture as development and it is for this reason that I explore culture as development at SU.

Although the two institutions have different backgrounds, I contend that this inquiry may appeal to those interested in the concept of institutional culture and development in higher education discourses. Thus far I have not come across similar research on these institutions and this inquiry can contribute to current policy discourses on institutional culture in Namibia and South Africa. An inquiry of culture as development for UNAM and SU can potentially lead to a better understanding of institutional culture and may be useful to policy makers at these institutions and at national levels. The inquiry will also potentially contribute to a body of literature on higher education culture as development. Flowing from the statement of the problem are the research questions and I now present these in the next section.

1.5 RESEARCH QUESTIONS

To formulate research questions is another challenging task and White (2009:33) cautions that formulating research questions can be very difficult. The challenge, according to Mouton

(2001:49), is to try to formulate your research problem (research title) in the form of questions. It took me some time while writing my proposal to come up with specific research questions.

While I reflected on how to formulate research questions for this inquiry, I thought about my discussion of philosophy in my master's thesis (Kabende, 2015). In that inquiry I sought to understand the kind of questions that philosophers ask in their philosophical studies. According to Carr (2005:2), philosophy is an analytical pursuit or a second-order area of knowledge that is concerned with the clarification of concepts and answering philosophical questions about the meaning of terms and expressions. Hirst and Peters (1998:28) distinguish philosophy from other reflective investigation because it entails a reflection on the concepts and the kinds of grounds that are involved in making philosophical judgments. Put differently, philosophy is concerned with questions about the analysis of concepts and with questions about the grounds of knowledge, beliefs, actions and activities in education. In my view, this implies that, in philosophy, we ask questions that require an analysis of concepts and questions about the grounds of ideas, beliefs and ideologies in education.

Hamm (1989:5-10) further refers to three types of questions that philosophers attempt to answer. They attempt to answer questions such as, what do you mean? How do you know? And what is presupposed? McLaughlin (2000:21) says such questions require the philosopher to clarify concepts and to explore the grounds of knowledge, the elucidation of presuppositions and the development of criteria for justification. From this discussion I understand that philosophy is about questions that require some philosophical thought or a thorough analysis of concepts. In this inquiry my research title is, "A hermeneutic inquiry of culture as development at two higher education institutions". From the perspective of philosophical questions I have settled on the following research questions:

The **main research question** for this inquiry is:

How is culture as development constructed and articulated by the two higher education institutions?

The **sub-questions** are:

- How is culture as development articulated in the institutional documents of the two institutions?
- How is culture as development aligned with the vision and typology of the universities?
- How do the two institutions respond to government or national policies in relation to culture as development?
- How do the respective institutions respond to international discourses?

Now that I formulated my research questions, a question comes to my mind: do I need research questions in this inquiry? The answer is yes, because, according to Mouton (2001:53), research questions help to focus the research. Leedy and Ormrod (2005:54) further highlight that research questions provide guidance for the kinds of data the researcher should collect, suggest how the researcher should analyse and interpret those data as well as provide a position from which the researcher may initiate an analysis of the problem. This means that research questions are guiding tools that inform the specific methodology, research methods, the data analysis and interpretation for an inquiry. For example, they help to position an inquiry within a specific interpretive approach, select the data gathering tools, the suitable analysis and to interpret the data. In this inquiry, research questions are important because they serve as guiding questions in terms of my choice of a methodology and methods. Since research questions guide this inquiry, I shall now briefly discuss the specific research methodology for this inquiry. A detailed discussion of methodology will follow in Chapter 2.

1.6 RESEARCH METHODOLOGY

I indicated that a research title is an observation of reality or a gap in the literature (research problem), and research questions flow from the title. To address these, I require a suitable research methodology. By methodology I mean the theory of knowledge and the interpretive framework guiding this research project (Harding, 1987:2). In my review of the literature I find Interpretivism as an appropriate methodology to guide this inquiry. Interpretivism has an assumption that we can gain insights into a social world through social constructions such as language, consciousness and shared meanings. This means that Interpretivism has the potential to provide a deeper understanding of the meanings and actions of a social world. The approach is appropriate in this inquiry, as I seek to understand the meaning of culture as development at UNAM and SU. However, Interpretivism is a broad concept that covers a range of approaches such as phenomenology, pragmatism and hermeneutics. From these interpretive approaches

the appropriate one for this inquiry is hermeneutics. I choose this approach because it is associated with Interpretivism, and De Vos and Schulze (2011:3-27) confirm that the approach derives from Interpretivism.

I embrace Gadamer's orientation of hermeneutics, which he calls philosophical hermeneutics. Hans-Georg Gadamer (1900-2002) was an influential German philosopher of the twentieth century and inspired many scholars from different disciplines (Regan, 2012:286; Jacobs, 2014:300). For me, understanding and interpretation are key concepts in Gadamer's philosophical hermeneutics. This approach will allow me to focus on meanings of culture as development within the context of higher education. From this perspective, Danner explains hermeneutics as a systematic scientific approach to understanding. The concept of 'hermeneutics' stems from the Greek verb *hermeneúein* that has three meanings: to make something explicit (to express), to unfold something (to explain) and to translate (to interpret). However, hermeneutics is often applied to interpret texts, but Danner argues that hermeneutics cannot be reduced to interpretation of texts without misrepresenting its real and full content; interpreting texts is a special and important case of hermeneutics. One could say that when we deal with human beings and human products we are involved in a hermeneutic process. Educational practitioners deal with (mostly young) people, who talk, gesticulate, deal with other persons, produce things, paint, write, solve tasks in mathematics, etc. All this – and not only the theory of education or the writings of famous educators – must be understood (Danner, 1995:223).

Gadamer relates his hermeneutics to two aspects, and I briefly touch on them. The first aspect relates to the hermeneutical question: What does it mean to understand, and under what conditions can/do we understand? Central here is the concept of understanding and interpretation (Van Niekerk, 2002:230). Gadamer argues for an understanding that is not, in the first instance, a procedure- or rule-governed undertaking, but rather one that underlies and is presupposed by other human activities. Understanding is interpretation. As Gadamer argues, to understand something, one does not have to follow rules. Understanding is not an activity that can be isolated from a human being, but it forms the basis of our daily experiences or activities. For interpretation to happen, one must have some sort of understanding. My aim is to understand and interpret how UNAM and SU articulate culture as development. To understand and interpret culture as development, I analyse the concept of (institutional) culture and development. I also analyse policy documents for meanings and deeper understanding.

The second aspect of hermeneutics relates to historical consciousness. Gadamer stresses the importance of tradition, background and history in our ways of understanding. He (1975:18) develops a conception of understanding that takes the interpreter's participation in history into account in a central way. Historical interpretation can serve to understand the context of a text even when, from another perspective, it sees in the text a source which is part of the totality of the historical tradition. Understanding is not reconstruction, but mediation (Gadamer, 1977:xvi). Following Dilthey (Gadamer, 1975), we find that our texts are not only the sources, but historical reality itself is a text that must be understood. For me, Gadamer's historical consciousness means that one must be aware of the historical movements of concepts in our pursuit for understanding. In this inquiry, I need to give meaning to (institutional) culture as development for UNAM and SU within its historical context. A historical interpretation will form the basis of my understanding. Thus, history, understanding and interpretation are facets of Gadamer's philosophical hermeneutics and I apply these concepts in this inquiry.

1.7 RESEARCH METHODS

The main research question for this inquiry is how culture as development is constructed and articulated by UNAM and SU. To address this question, I have to collect data. Before I provide specific research methods for the inquiry, I will briefly look at what research method means. I do this because I use conceptual analysis as a research method, and all concepts I use need to be clarified for purposes. Thereafter, I will briefly provide my research methods, and a detailed discussion will follow in Chapter 2.

According to Bailey (1978:32), method simply means the research technique or tool used to gather data. Similarly, Dawson (2009:27) refers to research methods as the tools that we use to collect data. Method is a general concept that includes a variety of data gathering techniques or tools. On this note, Marshall and Rossman (2011:137) provide examples of some of the methods that one can use to collect data, such as questionnaires, interviews, documents and observations. Given the above, in this inquiry I perceive method to include ways of collecting data. However, there is a variety of data gathering techniques, and I will specifically collect data by using two research methods: (1) conceptual analysis and (2) documentary analysis. In this regard I am inspired by Kuh and Whitt (1998:8-9) who argue that institutional culture is so complex that even members of an institution have difficulty comprehending its nuances. As such, they propose techniques that are appropriate for inquiring culture of which some include

interviewing key participants and analysing documents. I shall now turn to a brief introduction of these research methods.

1.7.1 Conceptual analysis

In my matric year, 1993, I memorised definitions of concepts because it was required to define them exactly as they were in the text books. After having read Hirst and Peters (1998) in my MEd studies, I came to understand that some concepts cannot be given a specific definition because they comprise many meanings. To develop a deeper understanding of culture as development, I choose conceptual analysis as my first research method in this inquiry. It is a philosophical method mainly concerned with the way we use words, and the recognition that we are using them in the correct way, as if we were following a rule (Wittgenstein, 1958:50). According to Hirst and Peters (1998:29-30) a concept does not refer to an image, but to a word – a word that can be related to other words. They further show that to have a concept also goes with an ability to recognise cases to which the word applies.

The point of conceptual analysis, as Hirst and Peters (1998:33-34) show, is to see through the words, to get a better grasp of the similarities and differences that one can pick from. These are important in the context of other questions that we cannot answer without such a preliminary analysis. It also enables us to stand back a bit and reflect on the status of the demand to which the word bears witness. Thus, in philosophy, conceptual analysis is about the ability to use words appropriately, and to examine the use of words to see what principle or principles govern their use. This means that we can use and interpret concepts in many ways. For example, we can use the concept of culture to refer to a traditional way of life because culture has different meanings in different traditions. In this inquiry where I refer to culture as development particularly of higher education institutions, it is crucial to analyse the concept to understand what it means and how it is used within higher education institutions.

Why I use conceptual analysis in this inquiry is important for two reasons. Firstly, it has the potential of showing the multiple uses and meanings of concepts for purposes of clarification. Analysing the concepts will assist in revealing misunderstandings or disagreements in the way different people use the concept (Hirst & Peters, 1998:33). Put differently, it will enable me to analyse the various meanings of the concepts in the literature and in relevant policies in which

the concept is used. Thus, conceptual analysis is a task that I must carry out throughout this inquiry.

Secondly, conceptual analysis attempts to establish meanings for the use of a word or concept. According to Van Wyk (2004:1), a different, but related, way of exploring a concept is to construct 'meanings'. In the case of this inquiry, it would mean to construct the meanings of culture as development. This implies that one first needs to know the possible meanings that inform a concept before one can grasp its effect. To this end the aim of conceptual analysis is to construct meanings of culture as development from the literature, and then to use these as a theoretical framework to analyse institutional documents.

1.7.2 Documentary analysis

My second research method for this inquiry is documentary analysis. Prior (2003:95) states that a focus on documents merely as containers of data was established in social sciences from the earlier part of the twentieth century. Since then, some still regard documentary analysis as a major source of data although they believe the analysis of documents is often neglected (Bailey, 1978:301; Strydom & Delport, 2002:321). For purposes of this inquiry document inquiry means any written materials that contain information about that which is under inquiry. Thus, documentary analysis is concerned with a detailed analysis of documents as sources of data (Bailey, 1978:301).

There are, however, various types of documents, and they can be classified into two categories: primary and secondary sources (Bailey, 1978:301). Primary documents are the original written material of the author's own experiences and observations (Strydom & Delport, 2002:322). Simply put, they are accounts of those who experience an event or behaviour (Bailey, 1978:301). For me, primary sources refer to first-hand information in the sense that they represent the author's own understanding and interpretation of events and accounts. Examples of these documents include personal letters, diaries, autobiographies, photographs and official documents such as books, official records and reports, policies and mission statements and many more (Best, 1977; Bailey, 1978; Strydom & Delport, 2002). Secondary sources consist of material that derives from someone else as the original source (Strydom & Delport, 2002:322). In other words, secondary sources are someone else's understanding and

interpretation of primary sources. Examples of these are biographies, reference books and cited materials, to name a few.

I shall mainly draw from primary sources to understand and interpret how culture is constructed and articulated by UNAM and SU. The documents that will form the basis of my analysis are the academic literature on the subject and institutional policy documents. I shall analyse relevant institutional policies for UNAM and SU. These documents, according to my understanding and interpretation, fall under primary documents. I use documentary analysis for the following reasons:

- Documents serve a useful purpose in adding important knowledge to a field of inquiry;
- They are useful in yielding information that clarifies and interprets culture as development (Best, 1977:130);
- It focuses on how the document relays the information and the underlying values and assumptions of the author, as well as arguments developed. This includes taking account of the broad educational, social, political, economic and other relationships that help explain the contemporary meaning of the documents. In other words, how I understand and interpret the documents in the context of their time; and
- Documentary analysis also assists in identifying meaning from the text, which give insight into culture as development (such as the values, beliefs and practices), and examining how it is articulated (Cohen *et al.*, 2011:151). In other words, documents will assist in finding out how the UNAM and SU articulate their respective cultures.

1.8 INTRODUCTION TO KEY CONCEPTS

There are several key concepts throughout the inquiry. I briefly want to introduce these key concepts and at the same time discuss what they mean for this inquiry. As I have indicated in my brief introduction of conceptual analysis (section 1.7.1), it is a method in philosophy to clarify the meanings of the concepts. Conceptual analysis is a philosophical research tool that has to do with clarifying the meanings of the concepts and I use this as a research method in this inquiry. This philosophical method has the potential of showing the multiple uses and meanings of the concept as well as misunderstandings or disagreements in the way different people use the concept (Hirst & Peters, 1998:33). Thus, all the key concepts are subjected to a conceptual analysis. Put differently, it enables me to clarify what I mean by culture as

development in this inquiry. The key concepts that I want to introduce in this inquiry derive from the title of the inquiry. They are, of course, culture, development, institution and higher education. A detailed discussion of these concepts will follow in Chapter 3.

1.8.1 Culture

Culture as development is a key concept for the inquiry, and there are two aspects to be noted being culture and development. To start with: what do I mean by culture in the context of higher education? I pose the question because my review of the literature indicates that the concept of culture in general is very complex. There is a consensus in the literature that the concept is difficult, problematic and ubiquitous, vague and ill-defined (Bergquist, 1992; Välimaa, 1998). The reason, according to Kuh and Whitt (1988), is that scholars from various disciplines have researched culture and several meanings of the concept are proposed. Hofstede (2001:10) further argues that we can apply the concept to any human group or category. For example, we can apply culture to a profession, an age group, an entire gender or a family. The concept can also be applicable to societal cultural groups such as Blacks, Indians, Americans, to name a few. This is also the case in higher education, as it can be applied to a religious group, music, race, gender, politics etcetera. As such, Bergquist (1992:1) says that there is no consensus in the literature on the specific meaning of culture.

This means that we cannot reduce the concept of culture to one specific meaning because it is subject to many interpretations. The meaning of culture depends on the societal group under inquiry. For this inquiry I do not use culture as a general concept or to refer to a human group or category such as family culture, age group culture, black culture or race; rather I use the concept to refer to a culture of higher education institutions.

To come back to my question, this inquiry is about the culture of two higher education institutions. I use and apply the concept of culture in a higher education context and most authors regard this type of culture as ‘institutional culture’. Therefore, by culture in this inquiry I mean institutional culture.

The concept of institutional culture in higher education institutions includes various meanings and these are often categorized into two, namely, subjective and objective meanings (Van Wyk, 2004:337). The former refers to the shared assumptions, values, meanings and understanding.

The latter refers to physical artefacts, organisational stories, heroes, heroines, rituals and ceremonies. In contrast, Kuh and Whitt (1988:6) view institutional culture as both a process and a product. As a process, culture shapes and is shaped by the on-going interactions of people on and off campus. As a product, culture reflects interactions in history, among traditions, organizational structures and the behaviour of current students, faculties, and staff. All these elements bring with them difficulties in giving the concept of institutional culture a precise meaning. As a result, Van Wyk (2009:344) indicates that there is no easy definition of institutional culture, as there is no one single characteristic of an institution that can be cited to define this culture.

Given the various meanings of the concept of culture in higher education institutions, Bellamy (2010:49) posits that the description of institutional culture varies according to different theoretical assumptions that various researchers hold about the nature of society and the way it is organised. For this reason Kuh and Whitt (1988:28-29) describe institutional culture as the collective, mutually shaping patterns of norms, values, practices, beliefs and assumptions that guide the behaviour of individuals and groups in an institute of higher education providing a frame of reference within which to interpret their meaning of events and actions on and off campus. Vincent (2015:21) refers to the concept as the way things are done, especially the traditions, customs, values and shared understandings that underpin the decisions taken, the practices engaged in and those practices that are rewarded and supported. The concept encompasses the policies and practices that mark the daily and long-term experiences of those who share and pass through the university spaces. Jacobs (2012:73) describes institutional culture as the collective patterns of norms, values, practices, beliefs and assumptions that guide the behaviour of individuals and groups and provide a frame of reference to make meaning of events or actions.

What I understand from this discussion is that the concept of culture can be studied in many ways. It is for this reason that the concept is ill-defined, that is, it does not have a specific meaning. The concept also can be used and applied to almost everything that people or human groups do. From this view, it is clear that culture can be studied, used and applied to many different contexts, and in this inquiry I refer to a culture of higher education, namely, institutional culture. As with the general conception of culture, institutional culture has various meanings. Institutional culture is a subject in the sense that we can question shared assumptions, meanings and understandings. The concept is also an object in the sense it

constitutes things such as physical buildings, narratives and ceremonies. It is not something that can be achieved within a short period, but is an ongoing process of being created and recreated by the practices of people within the institution. The concept is further something that is produced through history, tradition and behaviours of those within the setting. Since the concept of institutional culture can be questioned, created and produced, I refer to a specific form of culture, namely, development, which is my focus in the next section.

1.8.2 Development

In my MEd thesis, (Kabende, 2015), I observed development as a recurring theme in the national and institutional policies for UNAM. I then developed a desire to understand what the concept means. For this reason, culture as development is a key concept in this inquiry that requires a deeper understanding. As for this section, I will briefly introduce the concept of development. In Chapter 3 I analyse the concept in detail and provide a conceptual link to institutional culture.

Before my quest to understand the concept of development began, I perceived the concept to refer to underdevelopment of the rich and poor countries. This posed a challenge for me while reviewing the literature. I observed that development is a much researched concept, particularly in the disciplines of economics, sociology and anthropology. I expected more literature in higher education discourses or perhaps a philosophical analysis of the concept, but to no avail. It appears from the literature review that there is a lack of philosophical analysis and discourses on development in higher education.

Nevertheless, let me begin by briefly providing a historical background of the concept as historical consciousness is at the heart of Gadamer's philosophical hermeneutics. In their discussion of the history of development, Gardner and Lewis (1999:3) posit that the interest in the concept of development dates back further than 1949. For them, the period between 1700 and 1949 was the start of capitalism and colonialism. Capitalism began in 1700 and stretched to 1860 when the ideas of economic and social changes throughout history, consciousness of progress and the belief to promote these arose within historical circumstances in Northern Europe. The period of 1850 to 1950 is a history of colonialism, which was closely associated with the history of capitalism. During this period, notions of progress and enlightenment were key concepts to the colonial discourses. The colonists regarded natives as backward and the

colonisers as rational agents of progress. It seems to me that the concept of development has a very long history and the concept of colonialism and capitalism has a strong influence on the concept of development.

To understand the meaning of development, I indicate in section 1.5.1 that institutional culture has its roots in business studies. On the contrary, the literature indicates that the concept of development emerged from the inaugural speech of President Harry S. Truman of the United States of America (USA) in 1949. He used the concept to refer to his bold new programme for making the benefits of scientific advances and industrial progress available for the improvement and growth of underdeveloped countries. After this the USA labelled vast areas of the world as underdeveloped, and in 1950 an independent field of enquiry known as development economics emerged from modern political economies (Clark, 2002:1). As Sen (1988:11) puts it, the interest in the concept as arising from 1949 when economists focused on describing the evolution of countries from being underdeveloped to developed. The key theorists were economists who turned to issues that were more practical, such as determinants of economic growth and merits of competition and trade. This implies that the concept of development has its origin in the speech that was made by the then president of the USA. It seems to me that the president viewed development as improvement and growth through scientific advances and industrial progress. The concept was also used as a contrast between underdeveloped and developed, in other words, to categorise countries into two groups: those that are underdeveloped and those that are developed.

From the President's speech, it follows that development economists began to perceive the concept of development as synonymous to economic growth and this is still common today (Gardener & Lewis, 1999:3). Their assumption was that development can be measured with economic indices such as the Gross National Product (GNP) or per capita income. They assumed that economic growth automatically led to positive change. For instance, if the people become well-fed, educated, housed and healthier, it is a direct result of policies aimed at stimulating higher rates of productivity and consumption, rather than of policies directly tackling the problem of poverty. Later, economists were criticised that their perception reduced development to quantified and reducible economics (Gardener & Lewis, 1999:3). This shows that the concept of development was first conceived as economic growth by development economists. To countries that were labelled as underdeveloped, this seemed to be the solution

to their situation. If their economies could grow, then development would take place. From this line of thought, we can say that the concept of development refers to economic growth.

The above perception of development gave rise to the construction of modernisation theories. According to Preston (1996:169-170), the theories surfaced with the political concerns of the US in the 1950s and early 1960s. As such, the theories were primarily American ideas that were developed by the American Social Scientists. Within this school of thought, development was conceived as synonymous to modernisation (Coetzee, 2001:32). The central idea in the theories was the dichotomy between traditional and modern societies. Traditional societies were viewed as dominated by the values of tradition, people were oriented to the past, they lacked cultural ability to adjust to new circumstances, and the kinship system was the decisive reference point for all social practices. Modern societies are identified as industrialised, with mass consumption economies, reflecting high levels of technological development and innovation. Their social and economic structures are characterised by specialisation and complex interdependence. They were also described as democratic, with a premium on individual rights and popular engagements in politics. In contrast, they describe traditional societies as having simpler technology and lower productivity. These economies are based on agriculture, with a comparatively rudimentary division of labour and relative stasis in their economic and social structures (Coetzee, 2001:32; Lewis, 1998:6-7).

From this perspective, modernisation theorists argued that a total transformation can take place when traditional or pre-modern society change to an extent that new forms of technological, organisational or social characteristics appear. The theory assumed that modernity can take place when a traditional society displays specific assumptions (Coetzee, 2001:28). There is also an assumption that progress of transition is possible from one to the other. The argument made is that the inability to develop in the third world countries was due to a lack of exposure to capitalism. Poorer countries would be able to develop only by fully entering the free market and using their comparative advantage (Graaff & Venter, 2001:81). My understanding here is that the modernisation theories saw that culture was an obstacle to the development of those countries that were labelled as underdeveloped. Thus, culture was perceived as the central points of modernisation and the only solution was to be assimilated into a culture of the colonisers. From this perspective, we can say that development is a form of culture and this is the focus of this inquiry.

However, the ideas of modernisation were later critiqued, and another theory known as the dependency theory arose, which was made popular by Andre Gunder Frank in 1969 (Graaff & Venter, 2001:77). The dependency theory was also known as underdevelopment (Lewis, 1998:7; Killick, 1998:367). The ideas, thoughts and conceptual equipment of the dependency theory were borrowed and deeply influenced by Marxists and Neo-Marxists (Worsley, 1984:18; Peet & Hartwick, 1999:107). Since the theory came as a critique of the modernisation theory, it was concerned with the way the advanced capitalist impinged upon the domestic structures and socio-economic progress of developing countries whose interests were perceived as being opposed to one another (Killick, 1998:367). From this Frank argued that development was an essentially unequalising process whereby the rich nations got richer, the rest inevitably got poorer. He further argued that countries of the South have been underdeveloped by the process of imperial and post-imperial exploitation. The dependency theory described this process as the centre/core and periphery. The centre or core of capitalism being the North (European first world), and the periphery being the South (Non-European third world). He further suggested that the only solution was radical and structural change (Gardner & Lewis, 1996:17; Peet & Harwick, 1999:101). Frank brings another perception of development, and in my understanding he saw that the modernisation theory was an act of colonialism, and it was this that brought the underdevelopment of these nations. This process was unequal in the sense that it benefited the centre and exploited the periphery. From this perspective, development can be viewed as a radical and structural change.

In terms of the meaning of the concept of development, I understand that in the past, capitalism and colonialism were practices of development; later development became economic growth, modernisation and radical and structural changes. However, in my quest to understand the meaning of development I encounter the complex nature of the concept. Emmett (1989:3) argues that, despite different approaches and explanatory frameworks, the concept is difficult to ascribe any single meaning to it. Gardner and Lewis (1999:1-2) perceive the concept as dead and highly problematic, and in the words of Payne and Phillips (2010:1), lacks analysis, clarification, is little questioned and understood. The reason is that, according to Peets and Hartwick (1999:1-3), the concept has been explained from different theoretical perspectives differing in terms of political and philosophical positions, place and time of construction. They also differ according to scientific orientations, that is, whether predominantly economic, sociological, anthropological or geographical. It seems to me that the meaning of the concept of development depends on what one wishes to understand. This means that economists,

sociologists, anthropologists, philosophers, politicians and geographers use and apply the concept in their own contexts. All these ascribe the meaning of the concept according to their particular contexts. This shows that there is no clear definition of the concept that I can cite in the literature, as is the case with the concept of (institutional) culture. If the concept of development is problematic, lacks analysis, is little questioned and understood, what then is the meaning of development?

Due to the complex nature of the concept, I find different conceptualisations of the concept of development. However, the conceptualisations draw the meaning of the concept from both the old ideas of economic growth and radical structural change. Peet and Hartwick (1999:1) argue that development is a founding belief of the modern world that entails economic, social and cultural progress. Gardner and Lewis (1996:1-2) describe the concept as a series of interlinked concepts and ideals as well as a set of practices and relationships. Development, according to Coetzee (2001:119), carries with it a connotation of a favourable change, that is, to move from worse to better, evolving from simple to complex, or advancing away from the inferior. Coetzee describes the concept of development as a vision of transformation and salvation. For Clark (2002:9) development is a socially broad concept that implies a process of social and economic change, of transformation and evolution. Wainaina (2006) perceives the concept as a historical process of social change and transformation that occurs within societies. I understand that development has several dimensions, namely, economic, social and cultural development. All these have different assumptions in terms of the meaning of development. Nevertheless, the concept includes features such as economic growth, social and cultural progress, favourable change, advancement and transformation. In addition, the concept of development signifies a process, a historical one, and not something that can be done over a short period. Since the concept has various dimensions and relates to many meanings, it is difficult for me to clearly provide the meaning of development in this inquiry. I will, therefore, conduct a detailed discussion and analysis of the concept in the relevant chapter.

1.8.3 Institution

In this section I want to introduce the concept of institution and at the same time clarify what it means. In my review of the literature some higher education scholars regard universities as ‘organisations’ while others refer to them as ‘institutions’. On this note Van Wyk (2009) asks ‘are universities institutions or organisations?’ To address this question, Van Wyk argues that

there is a conflation of the two concepts because of the realities that resulted when universities changed from social institutions to industries, which forced them to organise themselves in specific ways. As organisations, universities were organised by grouping activities into departments and by arranging them in a certain order (Van der Westhuizen, 2000:37). Similarly, Botha (2013:2-3) posits that, as organisations, universities are systematic arrangements of entities (systems, structures and processes in place). This for me explains universities as places organised in terms of buildings, systems and activities, for example, the management, the faculties, and the programmes. From this perspective Van Wyk (2009:334) argues that an institution is more than just a place, but is a system that functions – whatever its degree of coherence and integrity – as a *de facto* community. Cross and Carpentier (2009:17) also argue that an institution can no longer be viewed as a block of integrated functions. Similarly, Béteille (1995:563) does not use the concept of institution to refer to any social arrangement, but one that has a certain meaning for its members. What this means is that there is more to a university than to an organisation, we can view them as institutions.

Due to global pressures in the higher education system to respond to new opportunities and realities of the 21st century, universities have become social institutions. I align myself with other scholars who interpret an institution as a social construct. According to Williams (2007:250), an institution refers to a self-sustaining system of shared beliefs about how to play the game. Cross and Carpentier (2009:17) further regard an institution as a relatively unstable construction or as an arrangement. Building on this, Gumpert (2000:73-74) refers to institutions of higher education (universities) as social institutions, which maintain, reproduce or adapt themselves in order to implement the values of the society. In the same way, Jacobs (2012:68) sees an institution as a social construct that influences the actions or behaviour of role players. She further highlights a wide range of functions that it performs, and these range from an individual learning and human capital, the socialisation and cultivation of citizens and their political loyalties, the preservation of knowledge, and the fostering of other legitimate pursuits for the nation state. In the next section I familiarise the readers by what I mean by higher education in this inquiry.

1.8.4 Higher Education

One may ask, what do you mean by higher education? Since the focus of this inquiry is on institutions from different countries, I want to understand what we mean by higher education

in Namibia and in South Africa. Notably, I am not doing this to compare, but to gain an understanding for me to use the concept appropriately. In the Namibian context, higher education means all learning programmes leading to qualifications higher than grade 12 or its equivalent, and it includes tertiary education, as contemplated in Section 20(4) of the Namibian Constitution. The Higher Education Act does not view all post-secondary institutions as institutions of higher education. It excludes those that fall under vocational training provided by a vocational training centre registered under the National Vocational Act. It also does not include open learning, provided by the Namibian College of Open Learning (NAMCOL), established by the Namibian College of Open Learning Act.

In South Africa, the concept of higher education refers to a university. In this context, the Van Wyk de Vries Commission of 1974 was the last apartheid commission that refers to ‘universities’. Since 1996 documents started to displace the concept ‘university’ and refer exclusively to ‘higher education’. Since then, all laws and official 98 policies in South Africa refer to ‘higher education’. This is not to say the reverse is applicable, that higher education refers only to universities (Vukuza-Linda, 2014:97). On the contrary, the Higher Education Act No 101 of 1997 refers to any institution that provides higher education on a full-time or part-time or distance basis and relates to the following:

- Merged, established or redeemed to be established as a public higher education institution under this Act;
- Declared as a public higher education institution under this Act; or
- Registered or provisionally registered as a private higher education institution under this Act.

I understand that higher education is a system that houses all those institutions that the Higher Education Act establishes. The units of analysis of this inquiry are two higher education institutions and, according to my understanding of higher education, they are part of the higher education system. UNAM on the one hand is a higher education institution according to the Higher Education Act in Namibia (Republic of Namibia, 2003). SU on the other hand is also a higher education institution as required by the South African Higher Education Act No. 101 of 1997.

I have clarified that a university is a higher education institution as required by a higher education Act; I shall now turn to the meaning of university. This is because UNAM and SU are universities despite that they are registered as higher education institutions. According to Delanty (2008:28), the word university itself is Latin in origin: *universitas*, a term suggestive of community. The term designated a defined group of people pursuing a collective goal and also an institution of modernity. Delanty further argues that in the past, a university was culturally perceived as a tension between a reproductive and a transformative conception of knowledge that underlies the university. The former was embodied in the Newman's famous notion of the transmission of the received wisdom of the past, which was essentially what liberal education was all about.

The latter was contained in the Von Humboldt's vision of a more transformative conception of knowledge. Central to this was the idea that the combination of teaching and research creates a more enlightened kind of knowledge that leads to spiritual transformation in the student. There was further a cultural model of knowledge that maintained that there was an essential unity in knowledge; a unity of teaching and research, and an underlying unity of culture. This classical vision of the university was clearly connected with a notion of human development, although it was not a vision that was centrally concerned with social development.

A present-day university is characterised by many features and one of these is knowledge society. From this perspective it is commonly held that the university cannot have an enlightening role if it no longer controls the field of knowledge. The classical modern university could at least claim to be the privilege site of knowledge production. The various functions of universities such as teaching, research, vocational training, intellectual and cultural transmission are becoming unbundled. However, the identity of the university as an institution that consists of the unity of these functions, which in different ways relate to the various dimensions of human and social development (Delanty, 2008:28).

Delanty provides useful insights that enable me to understand a university. Both the historical and modern conceptions of a university emphasise that a university as an institution consisting of many functions. As an institution, a university must produce knowledge through teaching and research. The university must further promote human development, provide vocational training and intellectual and cultural transmission. All these functions give a university the identity of an institution.

1.9 CHAPTER OUTLINE

As part of my orientation to the inquiry, I provide a chapter outline. According to Mouton (2001:49), an outline of chapters is an exercise a researcher needs to provide. For him, it helps to clarify one's thinking and shows specifically how an inquiry is organised and structured. Based on Mouton, I outline my chapters as follows:

Chapter 2: Research Methodology

This chapter provides a detailed discussion of the research methodology and methods for this inquiry. I shall begin this discussion by providing an understanding of what methodology is all about. This will lead to my discussion of the interpretive methodology as the inquiry is grounded within this approach. This leads to a discussion of the specific methodology of the inquiry, namely, Gadamer's philosophical hermeneutics. This chapter shall end with a discussion of the research methods, documentary and conceptual analyses.

Chapter 3: Literature Review

This chapter comprises a thorough literature review of the concept of culture as development. Since my key concept consists of two concepts, I start by reviewing the literature on the concept of culture. Following the methodology (hermeneutics) and conceptual analyses, I refer to the historical peregrination and the analysis of the concept. I shall also discuss the concept of culture in a higher education context and more specifically at UNAM and SU. I later review the literature on the concept of development. I trace the history of the concept, the concept after 1949, and the analysis of the concept. This shall lead to a discussion of higher education and development specifically at UNAM and SU. This chapter ends with a construction of the meanings of culture as development and a discussion of these meanings.

Chapter 4: Analysis of relevant policy documents

Here is an analysis of institutional policy documents of UNAM and SU. I do this to understand whether they articulate the meanings of culture as development. For UNAM, I analyse the 'Strategic Framework', 'Scholarly Communications Policy' and the 'Research Policy'. For SU,

the ‘Institutional Intent and Strategy’, ‘Strategic Framework for the Turn of the Century and Beyond’ and the ‘Institutional Plan’ are analysed.

Chapter 5: Findings, Recommendations and Conclusion

This chapter encompasses the findings, recommendations and concluding remarks of the inquiry. In terms of the findings, the chapter start with findings from the literature review. Here, I discuss the findings from the concept of culture, and then from the concept of development. This leads to a discussion of findings from the institutional policy documents of UNAM and SU. The recommendations for future study, limitations of the study will follow thereafter, and the chapter ends with concluding remarks.

1.10 SUMMARY

This chapter provides an orientation to the inquiry, and I begin with the motivation for undertaking the inquiry. I indicated my personal experience as the basis of motivation for my PhD studies. I then proceeded with a brief historical background to higher education (Namibia and SA), policy context (Namibia and SA), and the units of analysis (UNAM and SU). The historical background is followed by the statement of the problem where I articulate the problem I seek to understand in this inquiry. This leads to the specific research questions formulated to help focus the inquiry. From these I provided an appropriate methodology inquiry: hermeneutics. I draw on Gadamer’s philosophical hermeneutics that is primarily concerned with understanding and historical consciousness. From these aspects I indicated that understanding and history will feature more throughout the inquiry. I then discussed two specific research methods: conceptual and documentary analyses. I briefly discussed each research method since a detailed discussion will follow in Chapter 2. The chapter ends with an orientation to key concepts that are recurring themes throughout the inquiry.

CHAPTER TWO

RESEARCH METHODOLOGY AND METHODS

2.1 INTRODUCTION

This chapter outlines the research methodology and methods for this study. As stated previously this study is grounded in the tradition of Philosophy of Education. In this study, I will take a philosophical position and desire to understand how culture as development is constructed and articulated by UNAM and SU. To take a philosophical stand is to have in mind what philosophy is all about. As Hirst and Peters (1998:28) write, philosophy has its root in two Greek words: Philos (love) and Sophos (wisdom). Simply put, philosophy is the love or pursuit of wisdom. This means that those who conduct philosophical inquiries have a desire for knowledge. They have a desire to understand, explore and gain new knowledge.

Within this approach, one can use philosophical methodologies and methods to understand educational concepts. Hirst and Peters (1998: 37) state that philosophy of education falls into a category of philosophy with interest in the concepts, truth-criteria and methodologies of forms of thought and activity. Examples of such categories are the philosophy of science, history, mathematics, religion, ethics, aesthetics, and social philosophy. Thus, the philosophy of education is the philosophical study of the purpose, process, nature and ideas in education. For Randall Curren (Chambliss, 2009:234), philosophy of education is applying a set of philosophical beliefs to education practice. I understand this to mean that philosophy of education uses the beliefs of philosophy to address issues in education. The philosophical beliefs here refer to the methodology and methods that those who conduct philosophical studies use to understand matters in education. In this study I utilise philosophical methodologies and methods to understand how institutional culture is constructed and articulated by UNAM and SU.

In this chapter I present a detailed discussion of the research methodology and method for this study. I begin the chapter with a discussion of philosophy of education as an approach to the study. I shall then proceed with an understanding of the meaning of methodology. This leads to a discussion of specific research methods for this inquiry. The chapter ends with a summary. Let me also emphasise that throughout this study, I am conscious of the history of concepts that

I use and where necessary I shall provide this historical account. Historical consciousness is important in this study as it is one of the aspects of Gadamer's philosophical hermeneutics, which is the methodology that informs this inquiry.

2.2 PHILOSOPHY OF EDUCATION

Since this inquiry is grounded within the discipline of philosophy of education a discussion of philosophy of education is necessary, and I need to clarify my interpretation and understanding of the meaning of this concept. I will clarify what it means to be a philosopher of education or to take a philosophical position. There are two important concepts that are found within the context of the philosophy of education, namely, philosophy and education. The questions arise: What is philosophy? What is education? What is philosophy of education? These questions lead my interpretation and understanding of what it means to conduct a philosophical inquiry.

2.2.1 What is Philosophy?

The concept philosophy is often explained as the love or pursuit of wisdom. However, philosophy goes beyond having a desire for knowledge or understanding. Barrow and Woods (1988:x) argue that philosophy is less about generating knowledge of new matters. In other words, it is not to be thought of as a fixed body of information waiting to be digested. In the same way, Carr (2005:2) argues that philosophy is not simply the pursuit of moral judgement. As for me, to be a philosopher is not all about gaining new knowledge neither it is about pursuing what is right and wrong, since knowledge requires constant questioning.

Since philosophy is not about collecting information, Barrow and Woods (1988:x) further argue that philosophy is rather an activity through which men and women can think things through, in concert with others, for themselves. In other words, it is about providing better a understanding of that which we are already familiar with. They see it as mainly concerned with making sense of arguments and ideas. For Carr (2005:2), philosophy is an analytical pursuit or a second-order area of knowledge that is concerned with the clarification of concepts and answering philosophical questions about the meaning of terms and expressions. In view of the 'second order', Hirst and Peters (1998:28) argue that philosophy is an activity that is distinguished by its concern with certain types of reflective, second-order questions. They further argue that not all reflective, second-order questions are philosophical in nature.

Philosophical questions are not about particular facts or moral judgements, but about what we mean by facts or moral judgements. From this point of view, I understand that in a philosophical study one does not ask questions that require specific answers, rather, one's interest is in asking reflexive, second order questions or philosophical questions. These questions require to think particularly of the meaning of the concept that one uses. The task is to clarify the meaning of the concepts to make sense of the arguments provided.

To build on the notion of philosophical questions, Hirst and Peters (1998:28) further argue that philosophy is distinguished from other reflective investigation because it entails a reflection on the concepts, and the kinds of grounds that are involved in making philosophical judgments. Put differently, philosophy is concerned with questions about the analysis of concepts and with questions about the grounds of knowledge, beliefs, actions and activities in education. In my view, a philosopher of education does not ask questions that are not philosophical. They deal with philosophical questions that require an analysis of concepts, and questions about the grounds of ideas, beliefs and ideologies in education.

In terms of philosophical questions, philosophers (Hamm, 1989:5-10) try to answer three sorts of questions. They attempt to answer questions such as: What do you mean? How do you know? and, What is presupposed? Such questions (McLaughlin, 2005:21) require the philosopher to clarify concepts, and to explore the grounds of knowledge, the elucidation of presuppositions and the development of criteria for justification. When a philosopher asks, 'What do you mean?' he (she) is not so much inquiring into what you as an individual mean by a term, but into the meaning of the words you are using, or more accurately the concepts for which the words you are using are the labels. It is therefore a conceptual, not merely a verbal inquiry.

Secondly, how do you know? (Or, what in general constitute the grounds or kinds of grounds for claiming to know something?). Philosophers typically point out such thinking errors as: contradiction, inconsistency, *ad hominem* attacks, circularity, incompleteness, category mistakes, and so on. In other words, philosophers are very much concerned with argument and assessment of argument. Thirdly, what is presupposed? (Or, what assumptions or presuppositions are you making, or must you make for the proposition you are asserting?). Only when the truth of propositions comes into question or the meaning of the terms is indeed puzzling and in need of clarification does the examination of assumptions made amount to philosophical activity. Hamm suggests that as one acquires the habit of asking (and answering)

these sorts of questions in the context of education, you will be on your way to becoming a philosopher of education (McLaughlin, 2005:21).

2.2.2 What is Education?

As a primary school teacher in Namibia, I initially perceived the concept of education to refer to the acquisition of knowledge and skills necessary for the outside world. My perception did not change until I analysed the concept of education while writing my master's thesis in 2014. I began to understand that the concept of education can be interpreted in many ways, and can be regarded as an 'essentially contested concept'. This means that the concept of education is in the group of concepts whose meanings are contested in the sense that the criteria governing their proper use are constantly challenged and disputed (Carr & Harnett, 1996:19).

The word 'education' in its historical sense, according to Winch and Gingell (1990:70), may be derived from one or two Latin words, perhaps both. These two words are *educere*, which means to lead or to train, and *educare* which means to train or to nourish. In my quest for interpretation and understanding of the concept of education, I shall now focus on the work of Barrow and Woods (1988:27-31). They clarify the meaning of the concept, and start with the claim that education implies that something worthwhile is being or has been transmitted intentionally in a morally acceptable manner. It means that, to be educated, a person must have gone through a process of learning. However, their claim about what education ought to be provided hints and clues to interesting questions, such as: what are the worthwhile things which are to be transmitted? And: how do we tell whether a manner of transmission is morally acceptable or not?

To answer these, Barrow and Woods (1988:32-33) identify four criteria that distinguish education from other human pursuits, that imply that something worthwhile is transmitted and that the way it is transmitted is worthwhile. Their first criterion entails a body of knowledge and understanding. They refer to this as the acquisition of a body of knowledge and understanding that surpasses mere skill, know-how or the collection of information. But such knowledge and understanding must include the principles that underlie skills, procedural knowledge and information. I relate this to Oakeshott (1998:287), who simply argues that

education is about learning to look, to listen, to think, to feel, to imagine, believing, to understand, to choose and to wish.

The second criterion that distinguishes education from other pursuits involves transformation (Barrow & Woods, 1988:31). This means that it must be able to transform the life of the person being educated in terms of his/her general outlook. The third criterion is commitment, which means that an educated person knows that evidence must be found for assumptions and knows what counts as evidence and takes care that it should be found. The educated person must have concerns of relevance, consistency or coherence to stay focused. The fourth criterion involves a cognitive aspect and in this respect the process of education involves thought and activity. Thought includes general inquiries into the metaphysical, together with logic and the theory of knowledge (epistemology). Activity refers to the practices that encompass education, for instance the philosophy of science, history, mathematics, religion, ethics, aesthetics and social philosophy.

Biesta (Lavery, 2009) focuses on what constitutes good education, and he suggests a conceptual framework based on a distinction between the qualification, socialisation and subjectification functions of education. He contends that a more precise focus on what constitutes good education is crucial for the way we approach all dimensions of Education. Biesta (2006:4-5) argues that to educate – to support the coming into presence of unique subjects – is to accept that human subjectivity necessarily transcends our limited, albeit extensive, understanding. It is, in the language of Biesta, “to treat the question of what it means to be human as a radically open question, a question that can only be answered by engaging in education rather than as a question that needs to be answered before we engage in education”. Biesta further claims that education must move from the question of what the human subject is, to address questions of when, how, and where the human subject comes into presence (Biesta, 2006:31). An ability to answer these questions does not rely on knowledge of particular truths about the human subject - understood as the “what” or “thing” with essence; instead it refers us to the human subject as a “who” (Biesta, 2006:34). The human is thus a central point in Biesta’s conceptualization of education.

The above discussion indicates that education is a process which includes a variety of steps. It begins with the process of acquiring a body of knowledge and understanding that goes beyond basic skills or collection of information. This higher body of knowledge and understanding

must be able to change the life of the person pursuing education as well as becoming committed in terms of the standards required by education. In this study in which I philosophise about education, it is to go beyond the simple skill of collecting information. It is about philosophising and passing on something meaningful in education, such as a concept. A concept is meaningful if it contributes to the body of knowledge and understanding in education. Thus, understanding is also an attribute of education and for education to be meaningful is to bring about an understanding in the person pursuing education. Finally, the human subject comes into presence in education.

2.2.3 What is Philosophy of Education?

When perusing a compiled reading of Chambliss (2009), I expected to find a specific and clear meaning of ‘philosophy of education’. But that was not the case; each philosopher in the reading presents a different understanding in order to explain the meaning of philosophy of education. For example, Randall Curren (Chambliss, 2009:234) says it applies to a set of philosophical beliefs that relates to educational practice. Nigel Blake, in Chambliss’ *Blackwell Guide to Philosophy*, does not attempt to define philosophy of education, but begins by asserting that “important work and creative work” is being done in philosophy of education. Wilfred Carr (2005:236) points out that “what is striking about contemporary philosophy of education is the range of diverse and conflicting ways to understand what the discipline is all about”. This implies that philosophy of education is a discipline that is interpreted in many ways, and its meaning depends on one’s interpretation and understanding.

Curren (Chambliss, 2009:234) further describes philosophy of education as applying a set of philosophical beliefs to education practice. I understand this to mean that philosophy of education draws from the concept of philosophy to address issues in education. The concept of philosophy is concerned with second-order questions that require a clarification of concepts, an exploration of the grounds of knowledge, and the development of criteria for justification. Viewed from this perspective, philosophy of education, according to Carr (2005:20), is a quasi-technical, value-free discipline that is concerned with elucidating meanings of basic concepts in education by analysing logical conditions that govern the terms used to express them. Jacobs (2012:9) provides a better explanation of philosophy of education when she says that it is an applied field of philosophy that draws from the traditional field of philosophy, such as ethics and epistemology, to address questions regarding education policy, human development and

curriculum theory. Put differently, philosophy of education is the philosophical study of the purpose, process, nature and ideas in education. What interests me more here is how philosophy of education uses philosophical beliefs to understand matters in education.

Now that I have gained an understanding of philosophy of education, my interpretation on the concept draws from the aspects of philosophy together with those of education. On the one hand, it involves formulating philosophical questions, clarifying concepts, knowledge, justification and argumentation. On the other hand, philosophy of education has to do with studying something meaningful in education, gaining a body of knowledge and understanding, transformation, commitment and cognitive. Since this is a philosophical study, it is required of me to draw from the aspects of philosophy such as questioning, conceptual analysis, justification and argumentation to study a meaningful concept in education to contribute to the body of knowledge and bring a meaningful concept to understanding. Thus, to conduct a philosophical study is to explore the values of education by using philosophical tools.

2.2.4 The dimensions of philosophy

There are often challenges from those who take a philosophical position in their studies of educational matters. One of the challenges concerns the way philosophy of education can allow researchers to contribute beyond their studies. For example, a second-year student came to me after a philosophy lecture in one of the lectures I attended. He asked me what he can use philosophy for after completing his studies. He asked a good question which made me think about the three dimensions of philosophy which I next discuss.

Soltis (1998:197) sketches analytical inquiry into three overlapping dimensional approaches to educational research. These are the personal, the public and the professional. For him, a *personal* dimension is a set of personal beliefs about what can be considered good, right and worthwhile to do in education. Put simply, it is the personal beliefs from the view of the person conducting the research. Soltis further adds that the personal dimension of inquiry pursued from the view of the individual enables him/her to gain more insight into a subject, curriculum, policy and management. This means that to be philosophical about education is to have an opportunity to bring along their personal beliefs concerning matters in education; on condition that the personal beliefs are for the good of education. These personal beliefs may include

experiences, research title, questions, and a philosophical framework to guide the research process. All these allow an individual to gain a deeper understanding of his/her inquiry.

The *public* dimension aims to guide and direct the practices of many, including educators, policy analysts, academics, intellectuals and philosophers. This means that an inquiry is not only a personal exercise, but it is read by many people. One must know that there is an audience waiting to hear your views. It will assist the practice of those whose are concerned about issues in education. Soltis (1998:196) further explains that this dimension is everybody's business, and that it ought to be such. This means that an inquiry is directed to the public, not the individual. The point of this dimension is to articulate public inspirations and educational values and give sense and purpose to the public enterprise of education. It also provides an opportunity for thoughtful participation by those who are interested in matters concerning education. It further offers space for debates and critiques. This means that, when an inquiry is viewed from the public dimension, it creates an opportunity for those who are interested in educational matters. It opens pathways for future research, critiques and discussions to others who are interested in the inquiry. For example, my study can guide and direct the research of others who may become interested in what I say. It can open a platform for debate, it can be critiqued, it can help others to develop ideas, it can help the context of the study and it can give insights to others who are researching my ideas.

Lastly, the *professional* dimension of educational matters is concerned with the logical soundness of arguments, explaining the meaning of concepts, and constructing reasonable arguments. It also provides ways to think about educational matters, before devising "ways to do or solve them" (Soltis, 1998:196). In my view, the professional approach is a technical philosophical work, in the sense that it allows for the critical examination of concepts, a logical soundness of arguments and for the meanings of concepts to be explained. Put differently, philosophers who perform as professionals to be more into analysing, reflecting, evaluating and seeking for a clearer understanding of educational matters (Van Wyk, 2004 13). Soltis (1998:199) further explains that to be professionally analytical is to make the educational enterprise as rationally self-reflexive as possible. This is done by providing philosophically rigorous examinations, critiques, justifications, analyses and syntheses of aspects in the educator's conceptual and normative domain. I align this with my previous discussion of the concept of philosophy (section 2.2.1), since it is also concerned with analysing, clarifying concepts, argumentation and justification. For me, the professional dimension means that my

inquiry is to be professional in the sense that I carefully examine and analyse concepts, construct an argument, and provide reasons for my ideas. Let me take the example of my key concept, culture as development. It will be professional if I engage with the literature to carefully examine what it means, clarify its meaning, develop my argument and justify what I say.

2.3 RESEARCH METHODOLOGY

As I have indicated in my introduction (section 2.1) that this study is rooted in the tradition of philosophy of education. I seek to understand how culture as development is constructed and articulated by UNAM and SU. In my quest for understanding, I shall use philosophical methodologies in this study. Before I discuss the specific philosophical methodology for this study, I want to understand the concept of methodology. I do this by exploring the background of the concept and its meaning thereof.

Neuman (2011:91) notes that methodology rests on a foundation of ontological and epistemological assumptions. For him, ontology on the one hand, concerns the issues of what exist or the fundamental nature of reality. Put succinctly, it is an area of philosophy that deals with the nature of being, or what exists; the area of philosophy that asks what reality is and what the fundamental categories of reality are. Nieuwenhuis (2010:52) explains ontology as the study of the nature and form of reality (that which is or can be known). DePoy and Gitlin (2011:25) put it in a question form “what is reality? I do understand this to mean that the basis of methodology rests on the form of reality that one desires to understand or investigate in research. In other words, ontology is to think about the nature of reality that one needs to study. This reality for Mouton and Marais (1988:12) is the research domain. The research domain considers humankind in all its diversity. These may include human activities, characteristics, institutions, behaviour, products and many more. Thus, in this inquiry, the nature of reality under study, sets the foundation of methodology.

Following Neuman (2011) epistemology, on the other hand, is the issue of how we know the world around us or what makes a claim about is true. Put differently, it is an area of philosophy concerned with the creation of knowledge; focuses on how we know what we know or what are the most valid ways to reach truth. Mouton and Marais (1988:14) regard epistemology as the embodiment of the ideal of science, namely, the quest for truth. Harvey (1990:1-2) views

epistemology as the assumptions about the nature of knowledge and science that inform practical inquiry. Nieuwenhuis (2010:52) elaborates further that epistemology refers to how truth or facts or physical laws or things can be known, if they do exist, and how they can be discovered and disclosed. Epistemology looks at how one knows reality, the method for knowing the nature of reality, or how one comes to know reality. It assumes the relationship between the knower and the known. Beyond the relations of the knower and the known, epistemology addresses how knowledge is created, that is, it lays the foundation for the knowledge building process (Hesse-Biber & Leavy, 2006:12). For me, epistemology refers to how we can obtain knowledge in our search for understanding. The concept involves our assumptions or beliefs about reality, as well as the various ways of generating knowledge. It covers the formulation of the title, research questions, method selection, and methodology.

What I gather from this discussion is that ontology is to think about what one need to study. Put it differently, it is to think about whether one desire to study human groups (families, churches, sports, and institutions), human products (policies) or human activities (culture, education). Epistemology is the ways in which we can understand the human groups, products and activities as well as arriving at a better understanding of these. To understand human groups, products and activities is to formulate the research title, research questions, select suitable research methodology and methods as well as the tools for data analysis. Therefore, the social reality under study and the ways of knowing and how to generate data forms the foundation of methodology.

Now that I understand the foundation of methodology, I shall move on to the meaning of the concept. The concept of methodology is often associated with concerns for methodology and method. It is because of this that Harding (1987:2) distinguishes between methodology and method. For her, methodology is the theory of knowledge and the interpretive framework guiding a research project. Harvey (1990:1-2) views methodology as the interface between methodical practice, substantive theory and epistemological underpinnings. He thus regards methodology as the point at which method, theory and epistemology come together in the process of directly investigating specific instances within the social world. In the process of grounding, empirical methodology thus reveals the presuppositions that inform knowledge generated by the enquiry. Wellington (2005:4) refers to methodology as the theory of acquiring knowledge and the activity of considering, reflecting upon and justifying the best methods. Methodology is concerned with the theoretical and overall approach to a research project rather

than with the characteristics and practical application of methods. For example, ethnography (methodology) involves observation of various kinds, interviews, documentary analysis, and sometimes even questionnaires (methods). According to Kumar (2013:3) methodology is a multidimensional or general concept that encompasses various steps that researchers need to follow in studying a research problem. These steps involve identifying the research problem, formulating research questions, gathering data. Methodology also goes with the questions of why, what and how. For example, why the research problem is chosen, how the questions are framed, what are the requirements for answering the questions, how to collect data, and why the chosen research methods are appropriate?

My understanding of methodology is that it is an umbrella concept that covers different ways of knowing and viewing knowledge. Methodology brings together the nature of problem that is studied, the research questions, research methods and data analysis. In this study, it means that as a researcher, I am required to decide on the how I frame the research questions based on my title, the appropriate interpretive framework (positivism, interpretivism, critical theory deconstruction, or feminism), and specific data collection methods that I can use. It also means the analysis of the data collected as well as my understanding of the meaning of findings generated from the analysis of data. This is not all, methodology further requires me to provide reason for the decisions I make, and how I use the interpretive framework and research methods in this study. Thus, in this study, methodology constitutes the research questions, philosophical framework, data collection methods, analysis of data, the findings from the data collected as well as the providing reasons.

One of the key constituents of research methodology is to locate a study within an appropriate philosophical framework. The methodology for this study is a hermeneutic inquiry of culture as development at two higher education institutions. As such, the study is rooted within the broader philosophical framework of interpretivism. Before I go into a detailed discussion of hermeneutics, I want to understand what is meant by interpretivism and how it relates to hermeneutics.

2.3.1 Interpretivism

The ideas of interpretivism are not new to me because of my experience as a BEd Honours tutor and the completion of my master's thesis in 2015 (Kabende, 2015). As a tutor I had an

opportunity to engage with BEd Honours students in Philosophy of Education. In the lectures I enjoyed the discussion about the theory of interpretation relating to phenomenology, pragmatism, rule following and hermeneutics. I gained further understanding that enabled me to use such theory for my masters' studies. In that study, I provided a brief discussion of interpretivism but little about the historical background of the methodology. In this inquiry, I build upon my understanding by providing its historical background as well as the meaning of interpretivism.

The idea of interpretivism has been around for many years and according to Carr and Kemmis (1986:86-87), the concept dates back as far as the seventeenth century. This philosophical framework was founded by the seventeenth-century protestant theologians in Greece. Their intention were to demonstrate how the meaning of the Bible could directly be understood from reading of the text. In their quest for understanding, they developed a technical method of interpreting meanings called hermeneutics. In the eighteenth century, the concept of interpretivism was not only used for interpreting biblical texts, but was extended to other fields of study. During this century, the concept was also used for interpreting literature, work of art and music. Not only did they use interpretivism, but they also adopted hermeneutics as a technique for interpreting literature, work of art and music.

Later during the eighteenth and early nineteenth century, another powerful intellectual philosophical outlook in western thought emerged, namely, positivism (Carr & Kemmis, 1986: 86-87). Historically, the name of positivism is closely associated with Auguste Comte (1830-1842). Auguste Comte was a nineteenth-century French philosopher. At the time, Comte was working within the tradition of empiricism. Within this tradition, Comte developed positivism with an intention to convey an opposition to any metaphysical or theological claims that non-sensorily apprehended experience could form the basis of valid knowledge. Put differently, the tradition of empiricism distrusted and rejected philosophical and religious beliefs which provided a non-empirical account of the world. On these grounds, Comte extended positivism to the study and explanation of society, social structures, and human affairs. For him there had to be a science of society. He used positivism to characterise approaches to social sciences that made use of datasets, quantitative measurement and statistical methods of analysis (Neuman, 2011:95).

Since positivism was extended to the study of social science, it began to be associated with the following features: firstly, positivism accepts the empiricist account of the natural sciences. An empiricist account assumes that we can learn based on sensory experience, that is, in terms of what we can see, hear, feel and touch. Secondly, it sees knowledge as genuine if it can be tested. Put simply, knowledge can only be advanced by being tested using observations and experiment. Thirdly, to explain a phenomenon is to show that it is an instance of a general law. Babbie (2004:57) puts it differently that a positivist assumes that we can scientifically discover the rules governing social life. The positivist approach uses a deductive nomological model, which suggests that, whenever A happens, then B occurs – A happens, therefore B occurs. Lastly, statements are objective and scientific if they are factual and can be separated from the subjective value judgements of human beings. In the words of Van Wyk (2004:28), positivist educational theory leaves no room for metaphysical value judgements, and therefore removes itself from the domain of ethical and political commitment. In other words, positivists separate themselves from the world they study (Carr & Kemmis, 1986:61; Kemmis, 1991:61-64; Waghid, 2004:3; Cohen *et al.*, 2011:7).

The assumptions of positivism brought some further thoughts on the idea of interpretivism. The literature shows that in the late nineteenth century and early twentieth century the German sociologist Max Weber (1854-1920) and the German philosopher Wilhelm Dilthey (1833-1911) developed the concept of interpretivism. They sought to extend and elaborate the idea of interpretation into an alternative epistemological basis for the social sciences. On the one hand, Dilthey argued that there are two different types of science: the natural science and the human science. Wilhelm Dilthey later introduced the concept to the study of humanities. He introduced the concept to refer to the participatory approach of gaining empathic insight into other's viewpoints, beliefs, and attitudes. On the other hand, Max Weber brought the concept to the study of the social sciences. Weber argued that, the subject matter of the social sciences is people and institutions which are fundamentally different from that of the natural sciences. He further maintained that human beings are engaged in the process of making sense of their world and they continuously interpret, create, give meaning, describe, justify and rationalise daily actions. For him, the concept refers to an interpretive study of groups on their own terms and from their own point of view. He then sought to develop a different methodology that could reach an interpretive understanding or *verstehen* and explanation that will enable the researcher to appreciate the subjective meaning of social action (Carr & Kemmis, 1986:86-87; Neuman, 2011:101; De Vos *et al.*, 2011:8; Bryman, 2008:15; Tracy, 2013:41).

My understanding of the history of interpretivism shows the emergence of the concept and its expansion to other fields of inquiry. The seventeenth century marks the emergence of the concept in biblical studies. The concept was founded by the seventeenth-protestant theologians whose interest was on making sense of the written word of the Bible. In other words, they sought to demonstrate how the meaning of the word of God could be understood. For them to achieve this understanding, they also found a specific appropriate technique for interpreting the meanings of the bible known as hermeneutics. The eighteenth century marks the extension of the concept to other areas of inquiry. The study of literature, work of arts begins to use the interpretivism as well as hermeneutics. The nineteenth century indicates the rise of a critique of the theologian's claims about the understanding the meaning of the Bible. Auguste Comte coined the concept of positivism and opposed the basis of biblical understanding. He challenged the basis of theological knowledge and proposed positivism to the study of social life. It is Diltthey and Weber who sought to elaborate and extend the concept of interpretivism to human sciences and social sciences. Thus, interpretivism began to be used in the humanities and social sciences.

Having traced the historical background of interpretivism, I now turn to the meaning of the concept. The two German philosophers, Weber and Diltthey referred to interpretivism in their native German as *verstehen* which means emphatic understanding (Bryman, 2008:15). Similarly, Connole (1993:59-60) and De Vos *et al.* (2011:8) regard interpretivism as primarily rooted in emphatic understanding or *verstehen*. For Tracy (2013:41), a concept of interpretivism is often referred to by using the German word *verstehen*. Tracy further interprets that *verstehen* describes the first-person perspective that participants have on their personal experience as well as on their society, culture and history. Thus, *verstehen* refers to the practice of striving toward emphatic understanding.

Thus, interpretivism has always been associated with understanding the meaning of something. For example, the Greek protestant theologians founded the framework with the aim of bringing the word of God to understanding. This is because they faced difficulties in terms of understanding the meaning of the scriptures. I, therefore, view interpretivism as associated with understanding and meaning. Importantly it means that I do not seek to understand human beings, groups, and institutions, but to understand the meaning of what they do. In other words, I want to understand the meaning of their actions and behaviours. In this study I seek to understanding the meaning of culture as development in a higher education context, and

specifically at UNAM and SU. My aim is to understand how UNAM and SU construct and articulate this form of culture. Therefore, understanding and meaning are key concepts throughout the inquiry.

Thus inquiry is located within the philosophical framework of interpretivism. Within this approach, I have a task of being an interpreter. An interpreter is not someone who interprets ideas without an understanding. For a productive interpretation one must conduct an analysis. As an interpreter, I want to understand the one form of (institutional) culture namely, development. I shall analyse what this form of culture means in higher education as well as what it means for UNAM and SU. In this regard, the concepts of institutional culture and development need to be understood and given meaning. I analyse the meaning of the concept of culture and development in the literature to understand what it means in a higher education context, in Namibia and South Africa in particular. I also analyse relevant institutional policy documents to understand how they articulate culture as development. I am thus interested in understanding how culture as development is constructed and articulated at UNAM and SU, and the methodology of interpretivism will assist me in this regard.

On a different note, a closer glance at my discussion reveals that hermeneutics is an interpretive methodology. For example, De Vos (2011:8) notes that interpretivism is related to hermeneutics. Bryman (2008:15) also notes that hermeneutics is influential in the general formulation of interpretivism as an epistemology. Neuman (2011:101) further argues that interpretive social science is related to hermeneutics because they both emphasise interpretation and understanding. For me, the reason for this relationship is that, in its earliest stage, interpretivism was a general approach for showing how the meanings of the bible could be understood. A specific methodology that was developed to bring about such an understanding of the meaning of the bible, the work of art and music was hermeneutics. This implies that interpretivism and hermeneutics are mainly rooted in understanding meanings of concepts. Interpretivism is only a general outlook, and the specific technique for understanding meanings is hermeneutics.

2.3.2 Hermeneutics

This study draws on the work of Hans-Georg Gadamer's philosophical hermeneutics. I shall begin this section by tracing the historical origins of the concept of hermeneutics. I also want

to understand what is meant by hermeneutics and what it means in this study. This will be followed by a detailed discussion of Hans-Georg Gadamer's philosophical hermeneutics.

2.3.2.1 The history of hermeneutics

The concept of hermeneutics has been around for a long time and has its roots in the Greek verb *hermēneuein*, meaning to interpret, and the noun *hermēneia*, meaning interpretation. It was introduced into philosophy mainly through the title of Aristotle's work *Peri Hermeneias* or, in English translation, *On Interpretation*, more commonly referred to by its Latin title: *De Interpretatione*. Aristotle used this title to designate how the logical structure of language conveys the nature of things in the world. The verb *hermēneuein* and the noun *hermēneia* derive from the wing-footed messenger god, Hermes (Palmer, 1969:13). Similarly, West (1996: 84) articulates that hermeneutics derives from the ancient Greek word for interpretation, namely, *hemeneuien*. The word *hermeneuein*, is related etymologically to the god Hermes in Greek mythology. Packer (2011:83) confirms that hermeneutics was named after Hermes, a Greek god. Similarly, Higgs (1995:11) notes that in Greek mythology, *Hermes* was the god of interpretation and the term *hermeneutic* relates to interpretation. There seem to be agreement in the literature that the origin of the concept of hermeneutics is founded in *hermeneuein* and *hermeneia* which also derive their name from Hermes, a Greek god.

Moreover, according to the Greek tradition, Hermes had a task that he performed. His task, as Fay (1996) writes, was to carry messages for the other gods. West (1996:84) views Hermes as the bringer of messages and inventor of language and writing. For Packer (2011:83), Hermes was the messenger of the Greek gods and interpreter of their message for confused mortals. This underline the view of De Vos and Shulze (2002:7) that Hermes had the task of communicating the desires of the gods to mortals. My understanding here is that the Greeks had a god called Hermes who, according to their tradition, was like a mediator between them and their gods. As a mediator, he carried messages to and from the gods and at the same time interpreted the meanings of these messages. In the process of being mediator and interpreter, he created the Greek language and writing.

Since the name Hermes was associated with interpreting messages from the gods to people, the literature shows that hermeneutics began in the sixteenth century. According to Higgs (1995:11), hermeneutics as we know it today, originated in the sixteenth century, with the

rediscovery and reinterpretation of the great classics of Christian, Greek and Roman antiquity. Packer (2011:83) further notes that the explicit reflection on the character of interpretation evolved in the 16th century. Fay (1996:142) conceives hermeneutics as originated at a time when there were reflections on what interpreting the meaning of biblical texts consisted of.

A question arises: why hermeneutics? Packer (2011:83) further notes that in the sixteenth century there were problems in terms of interpreting the Bible and other ancient texts. In addition, the texts were now far from the circumstances of their original production and understanding the word of God was becoming increasingly difficult. Fay (1996:142) suggest that interpreting the meaning of biblical texts was a matter of urgency in the sixteenth century when Protestants and Catholics fought over answers to the meaning of the Bible. For West (1996:85), the spread of Protestantism encouraged a more critical attitude to the authority of the church, and made the interpretation of passages from the Bible a matter of concern. Higgs concludes that over the few centuries, hermeneutics was used in the understanding and application of ancient legal and religious texts, particularly those of a Christian nature. My understanding here is that the protestant theologians and Christians found it difficult to interpret and at the same time understand the meaning of the word of God. They became concerned with this and eventually sought to develop a methodology that would assist them in this matter. Thus, hermeneutics was regarded as the concept for the systematic study and interpretation of religious and texts.

Moreover, hermeneutic manuals produced mainly for protestant pastors spread throughout Europe during the second half of the seventeenth century. As a result several theorists discussed and elaborated on the concept of hermeneutics. A brief discussion of these theorists can shed more light on the development of the concept of hermeneutics. Among these key theorists is Friedrich Ast (1778-1841), who published two major works on hermeneutics in philology. Another philologist, Friedrich August Wolf (1759-1824) also contributed to the understanding of hermeneutics. Friedrich Schleiermacher (1768-1834) was a protestant theologian and was one of the first to people to appreciate the need for a general hermeneutic theory. He thought of a methodology that would deal with the interpretation of all types of discourse whether religious, legal and literary, both written and spoken. Schleiermacher envisioned his general hermeneutics as a systematic, lawful approach to textual interpretation, based on an analysis of the process of human understanding. His work had a major influence in theology, education and philosophy (Palmer, 1969:75; Packer, 2011:83).

The work of Schleiermacher fed into the work of Wilhelm Dilthey (1833-1911). According to Packer (2011:870, Schleiermacher had a powerful influence on a German scholar, philosopher and literary historian, Wilhelm Dilthey. Like Schleiermacher, Dilthey saw hermeneutics as a general methodology, but he broadened the scope of its application. Dilthey suggested that not only written texts and discourse but also cultural events and artefacts called for interpretation. Dilthey introduced the concept to various human sciences such as history, psychology and philosophy (Danner (1995:224-227). His most important contribution lies in the distinction he drew between the natural sciences and the humanities (West, 1997:85). Following Packer (2011), Dilthey believed that the humanities and social sciences are equal in status to the natural sciences but are distinct and autonomous. He considered the human sciences to be founded on everyday understanding and what he called ‘lived experiences’. Whereas the natural sciences seek explanation in terms of casual connections, human sciences offer something different: understanding. He pointed out that when we try to understand society, culture, history, art and literature, we are part of these phenomena (Packer, 2011:89).

Martin Heidegger (1889-1976) also contributed to the development of hermeneutics. He challenged the methodological hermeneutics of Dilthey and introduced the concept of existential understanding. This was treated as a more authentic way of being in the world than simply a way of knowing. In his work, Heidegger distinguished three modes of people’s involvement with their surroundings, namely, an everyday mode of practical activity, a reflective problem-solving mode, and a theoretical mode (in Palmer, 1969:75-194).

Lastly, Hans-Georg Gadamer (1900-2002) made a significant contribution to the discussion of hermeneutics in his main work *Truth and Method: Basics of Philosophical Hermeneutics*. Gadamer was critical of Schleiermacher and Dilthey’s thoughts that interpretation could reconstruct the creative act that originally produced text, discourse or cultural artefact. This view makes hermeneutics a second creation, the reproduction of an original production. For Gadamer, understanding is not reproduction or reconstruction; it can never be a repetition or duplication of an experience expressed in a text. On the contrary, he suggested that understanding is a productive process which is mediation between text and interpreter, and a dialogue between past and present. Like Schleiermacher and Dilthey, Gadamer viewed interpretation as grounded in understanding (Packer, 2011:92-93).

To sum up, the history of hermeneutics provides me with an understanding of how hermeneutics developed as a concept and how it has been applied from its earliest stage to date. Traditionally, the concept is a Greek word that has its roots in a Greek verb (*hermēneuein*) and a noun (*hermēneia*). These two words also bear their name from a Greek god, Hermes. The word Hermes, as Palmer (1969:13) writes is associated with the function of transmitting what is beyond human understanding into a form that human intelligence can grasp. The word further suggests the process of bringing the meaning of a thing or situation from unintelligibility to understanding. This association is what brought about the development of the concept of hermeneutics. The seventeenth century protestant theologians founded the concept and sought that it could assist them in their endeavour to understand the meaning of the word of God. As Christianity spread, interpreting the meaning of the word of God also became more challenging. Since then, the concept became an interest to other theologians and theorists of that time right through the twentieth century. Although the theorists had different ideas about what hermeneutics ought to be, they all placed more emphasis on interpretation and understanding social, cultural, historical, legal, and religious systems whether written or spoken.

2.3.2.2 The meaning of hermeneutics

The concept of hermeneutics in its earliest stage was associated with interpretation, understanding and meanings. To clarify my understanding of hermeneutics, Gadamer (1977:xii), whom I regard as the father of philosophical hermeneutics, argues that hermeneutics comprises all of those situations in which we encounter meanings that are not immediately understandable but require interpretive effort. Put simply, Grondin (2002:1) refers to hermeneutics as the science or art of interpretation.

Helmut Danner (1995:222-223) in his book chapter entitled *Hermeneutics in educational discourse: foundations* relates the concept to two meanings: scientific understanding and the science of understanding. Danner argues that when we want to talk about education in a scientific way, understanding must become a topic. Since our approach to understanding in educational situations cannot be omitted; it is not only the practitioners - parents or teachers - who must understand, but also the scientist. If the scientist neglects this intellectual achievement, which is known as understanding, he/she will be deceiving him/herself and others because the facts of his/her research will be falsified. Educational situations, events and

relationships are fully recognised as such only by defining what they mean for the persons involved.

In terms of hermeneutics as the science of understanding, Danner (1995:222-223) argues that we usually do not reflect on what we are doing, although somehow, we manage to understand; we understand other people, a newspaper article, the signs in the street, a film. Scientifically speaking, we cannot be content with an understanding which happens somehow, and which is vague. Understanding must be systematised and strict, to a certain degree at least. The systematic, scientific approach to understanding is called hermeneutics. Danner further relates the term hermeneutics to the Greek verb *hermeneúein*, which has three meanings: to make something explicit (to express), to unfold something (to explain) and to translate (to interpret). At first these meanings do not seem to have much in common; however, one theme is basic to all: something should be transferred to understanding; understanding must be intermediated. Thus, when one makes a statement, others must understand it. The utterance should be understood (by others), they must comment, to interpret it, to give it meaning. A comment, an interpretation is particularly necessary when we must understand foreign language. The Latin *interpretare* corresponds with the Greek *hermeneúein* and that is why, in English, a translator is also called an interpreter; it is the interpreter who comments and interprets in the process of translation.

Danner further argues that we must understand hermeneutics as the art of interpretation. However, what is the thing which can be commented on and understood? Danner responds by arguing that often hermeneutics is limited to the interpretation of texts. This is an important and vast hermeneutic area, and regarding the interpretation of texts, one can clarify what the hermeneutic procedure is about. However, understanding in the hermeneutic context is concerned not only with texts. We can say when we deal with human beings and human products we are involved in a hermeneutical process. In the educational field it is especially important to recognise this wide range of hermeneutic potentiality and reality, for the educational practitioners as well as the theorist deals not only with books but draws his/her knowledge and verbally expressed experience from educational intercourse. Educational practitioners deal with (mostly young) people, who talk, gesticulate, deal with other persons, produce things, paint, write, solve tasks in mathematics, etc. All this – and not only the theory of education or the writings of famous educators – must be understood (Danner, 1995:223). He further states it involves the art of reading texts or experiences in such a way that the

intentions and meaning behind the appearance of such a text or expression are understood. Danner concludes that hermeneutics cannot be reduced to interpretation of texts without misrepresenting its real and full content; interpretation of texts is a special and important case of hermeneutics. Therefore, a hermeneutic understanding happens every time a person encounters another human being or human artefact.

Hermeneutics is often associated with interpreting and understanding of the written word or texts. To understand what a text means, Ricoeur (1998:165) regards a text as any type of discourse fixed by writing. Neuman (2011:101) further explains a text to mean a conversation, written words or pictures. This for me means that, in general, a text goes beyond written words, that is, it can be either oral or written words. For example, it can be an advertisement, newspaper, magazine, a book, an article, policies, journals and talking to people. This implies that, in my study, I am not limited to interpreting and understanding institutional policy documents, but a text also applies to a conversation with people to understand culture as development. For this inquiry a text means any oral and/or written material that has meaning for my analysis of culture as development at UNAM and SU. Now that I understand what a text means, I move on to discuss Hans-Georg Gadamer's philosophical hermeneutics, and Paul Ricoeur's conception on hermeneutics.

2.3.2.3 Gadamer's Philosophical Hermeneutics

Before I provide a discussion of Gadamer's philosophical hermeneutics, I want to briefly understand who Hans-Georg Gadamer is. The reason is because it will enrich my understanding of his philosophical hermeneutics.

Lawrence Schmidt (2002:1) sketches the biography of Hans-Georg Gadamer. In his sketch, he writes that Hans-Georg Gadamer was born on February 11, 1900 in Marburg, Germany. His academic career began in 1919 when he entered the University of Marburg to study philosophy, German literature, history, and art history. During his studies, he showed progress and published articles as well as completing his doctoral dissertation in 1922. He became academically successful and entered the German academics without a permanent position to teach at a university. As a teacher, he taught each semester and was paid according to the number of students attending. In 1933, Gadamer became a temporary professor in a newly established philosophy department. As a temporary professor, Gadamer presented lectures, had

regular classes on Greek philosophy and other subjects including Hegel, Kant, Nietzsche, modern philosophy and one on the question of principles in the humanities. In 1946, Gadamer was elected as president of the University of Leipzig. His progress as president was very slow and due to tensions with Soviet ideology, Gadamer was forced to find a position in Frankfurt in 1947. In Frankfurt, he returned to teaching and finally received his title as professor. He then moved to Heidelberg in 1950 but taught in both Frankfurt and Heidelberg. During this year, he slowly began to write his book *Truth and Method: Basics of Philosophical Hermeneutics* which was finally published in 1960 (Schmidt, 2002:1-9). This book is Gadamer's best known and main work (West, 1996:106; Danner, 1995:227).

Gadamer's main work *Truth and Method* had a major contribution on the development of the twentieth century hermeneutics. Now that I refer to Gadamer's main contribution, I move to the aspects of his philosophical hermeneutics which forms the basis of this study and I shall now discuss these aspects.

The first aspect relates to Gadamer's hermeneutical question: "What does it mean to understand, and under what conditions can/do we understand?" (Van Niekerk, 2002:230). In response to this question, Gadamer rejects the early hermeneutics that relied on the subject-object dichotomy, whereby the subject was the interpreter and the object as the text (Jacobs, 2012:30). He argues for an understanding that is not, in the first instance, a procedure- or rule-governed undertaking. His understanding is rather one which underlies and is presupposed by other human activities (Van Niekerk, 2002:230). In my view, this means there are rules or procedures required for understanding because understanding depends on the concerns and problems that a researcher brings with to the study. In other words, we simply understand a work of art in its relevance to our own situation; from the perspective of our own concerns and problems (Warnke, 1987:68). This means that to understand texts is to have concerns and problems that you want to address within the texts. For example, one must bring experiences, scholarship, theoretical framework, research questions, research problems and practical understandings to one's research. In the context of my study, it means that my understanding is not something that requires me to follow rules, but one that depends on my understanding and research concerns that I intend to address. I, therefore, must bring all sorts of understanding to my study while reviewing the literature and analysing policy documents.

The second aspect of Gadamer's philosophical hermeneutics refers to historical consciousness. According to Gadamer (1989, in Waghid, 2004:8), we can only understand a text when we make ourselves part of the common aim from which it emerged historically. In other words, history serves to understand the context of a text (Gadamer, 1975:174). Gadamer (1975:174) further argues that we may find that our texts are not the only sources, but historical reality itself is a text that must be understood. In this historical interpretation, Gadamer (in Waghid, 2004:8) places the individual as secondary, whereas history is primary. In my view, we can understand what a text means when we understand the historical reality of the key concept of the study and the context of study. Texts are produced due the historical movement of contexts of study. Thus, history is a text because it tells about past events, about the present, as well as about the future goals of the context you are trying to understand. In this study, I am much aware of history, and shall provide the history of the concepts of culture, development, higher education in Namibia and South Africa, as well as at UNAM and SU.

Gadamer further develops and describes his philosophical hermeneutics in two different ways. Firstly, he describes it as a "fusion of horizons". By 'horizons' Gadamer captures the situation of all interpretations occurring as they do within a tradition of discourse. The horizons move as those looking at them move; thus, horizon indicates the openness and flexibility of conceptual paradigms. Gadamer (1975:301-304) calls horizons a range of visions that the person who is conducting an analysis must have. For me, this horizon is one that is formed by the person conducting research. Simply put, it is a collection of different ideas from the perspective of the person conducting research. A fusion as Fay cautions can be misleading. The word is a good English translation of the term "*verschmelzung*". Fusion might suggest that the two horizons become one, that the differences between them are eliminated. But this is not what it means in Gadamer's philosophical hermeneutics. For Gadamer, in interpretation a tension is maintained between a past or foreign act situated within its own conceptual contexts and the interpreters situated within their own conceptual contexts. Thus, a fusion of horizons refers to an integration of one's understanding of a text or historical event with its relevance to one's own circumstances. The fusion of horizons is done in such a way that an original or intended meaning cannot be differentiated from the meaning of the text or event one comes to oneself (Warnke, 1987:69).

My understanding is that a fusion of horizons is not about showing a separation between the ideas of the text and one's own ideas. It is about combining the two or different perspectives

so that it becomes a single idea. In other words, it means to join one's ideas with those of the text so that there is no separation between what the text says and what the interpreter says. For instance, the interpreter's own understanding, concerns, questions and interpretation of a text must be joined together to form one whole set of ideas. In this study, a fusion of horizons means to join concerns and questions in relation to the historical textual interpretation.

Gadamer (1975:305) further argues that there is no more than one isolated horizon of the present than there are historical horizons that are to be acquired. Van Niekerk (2002:233) distinguishes between these horizons. The one horizon is the context within which the text originated (which is also known as the horizon of the past). This horizon refers to the context of my study. The other horizon is the context that constitutes the interpretive possibilities, concerns and questions of the interpreter (also known as the horizon of the present). This horizon simply consists of a fixed set of opinions and evaluations of the researcher. As Gadamer (1975:303) points out, as interpreters, we must already have a horizon to be able to bring ourselves into a situation. He sees this horizon as an on-going process of being informed, since we continually must test all our prejudices. This testing occurs in encountering the past and in understanding the tradition from which we come.

In my view this implies that we cannot have a single, separated horizon that is based only on understanding, concerns and questions, but understanding the context of study is of utmost importance. In other words, if we already have a horizon, we must gain another horizon in our analysis of texts. It means that one must have two horizons to understand and interpret texts. One of the horizons is the context from which the text comes, and the other emanates from the understanding, concerns and questions that need to be addressed. For example, one's own understanding, research questions, a theoretical framework and understanding of the history of the context of the study can help in widening the concept of horizon. In my study it refers to my own understanding of philosophy of education, history of UNAM and SU, research questions, and the meanings of culture as development that I construct. Therefore, to understand a text, the horizons of the past and the present must be integrated for the fusion to occur. I shall now turn to the fourth aspect of Gadamer's hermeneutics.

Gadamer's philosophical hermeneutics relates to the dialogical nature of understanding in the "fusion of horizons". Gadamer (1977:xix) compares the process of hermeneutical understanding and interpretation that culminates in the fusion of horizons as having more in

common with a dialogue (a conversation) between people. Warnke (1987:66) explains that a conversation or dialogue happens when a text or textbook speaks the language that reaches the interpreter. He further writes that a work of art (a text) makes a claim to those who view, read and perform it. In other words, the process of understanding and interpretation is grounded in language (Grondin, 2002:40-41). Since a dialogue is always about something, it presupposes that both the partners involved in a conversation share a common subject matter, that is, a common question about which they converse (Gadamer, 1977:xx).

What I understand here is that a text speaks to those who read it and must also be written in a language understandable to readers. The interpreter and the text must not be contrary to each other but must have a common idea or a question they are trying to address. For example, it will be irrelevant to analyse documents that speak about schools when one is trying to understand the culture of a university. I, therefore, analyse documents that are relevant to my study.

Coming back to the understanding that culminates in the fusion of horizons, Gadamer (in Figal, 2002:108) says central to a conversation in the fusion of horizons is listening to and addressing each other. In other words, one is prepared for a conversation only when one is prepared to listen, or let the other person say something. In the fusion of horizons, a conversation begins when the interpreter genuinely opens up to the text by listening to it and allowing it to assert its viewpoint (Gadamer, 1975:xx-xxi). Thus, it is by confronting the otherness of the text, in hearing its challenging viewpoints, that the interpreter's own present horizons are thrown into relief and thus come to a critical self-consciousness. The fusion occurs when we understand the subject matter of the text that addresses us by locating its question. By locating this question, we are continually transcending the historical horizon of the text in our own questioning and fusing it with our own horizon, consequently transforming our horizon (Gadamer, 1975:xxi). During this process, the interpreter is taken up by what he/she seeks to understand, so that he responds, interprets and searches for articulation in the text (Grondin, 2002:42-44). Grondin goes on to say the goal of this dialogue is to find those questions to which the text constitutes the answer.

In my view, an analysis can only make sense when there is an understanding of a text. In other words, we can understand what a text says when we analyse it. While conducting an analysis we must have in mind the questions we seek to answer. These questions lead the whole process

of analysis. For example, I want to understand how culture as development is constructed and articulated in UNAM and SU institutional policy documents, I begin by analysing the policies to understand say about culture as development. Thereafter, I bring in my research questions to analyse how culture as development is articulated by UNAM and SU.

Furthermore, Gadamer (1975: xxii) also refers to genuine understanding in the process of the fusion of horizons. He relates genuine understanding to imagination. By imagination, he means the capacity to see what is questionable in the subject matter, and to formulate questions that question the subject matter further. The interpreter is engaged by the question, so that text and interpreter are both led by the subject matter. By questioning, one “leads” a conversation, holds on to the subject matter of the conversation at hand, and keeps the conversation open (Figal, 2002:108). A pre-condition for genuine understanding is that one is open to be questioned by the text, to be provoked by it, to ask involvement in dialogue that carries one beyond one’s present situation. This means that one must formulate questions that require one to be taken up by the text. This reminds me of the concept of philosophy which is concerned with ‘second-order’ types of questions. Second-order questions are not specific or do not look for specific answers but require an analysis of the meanings of a concept. Thus, the questions that I seek to address play a major role in the analysis of policy documents.

Secondly, Gadamer refers to the role of authorial intention in interpretation. According to Gadamer (in Van Niekerk, 2002:233), the text has no “fixed meaning”, not even in its context of origination. By this he means that the meaning of a text always goes beyond its author, and that the text always represents more than the author’s intention. During a fusion of horizons, the interpreter must recover and make his own meaning, not adopt the personality of the worldview of the author. The meaning must be based on the fundamental concerns that motivate the text, in other words, the question that it seeks to answer and that it repeatedly poses to its interpreter. Thus, the meaning always emerges through a conversation or dialogue between the text and interpreter, and such meaning is not limited by authorial intentions (Jacobs, 2012:26). In Gadamer’s words, the meaning of the text cannot be restricted, but traditions build upon what he calls “excess of meaning” (Gadamer, 1975:xxii).

What I understand from this discussion is that texts are not fixed to a specific meaning; they are instead subjected to many understandings and interpretations. In other words, texts have different meanings for different people, even in the contexts from which the text come from.

The meaning of these texts depends on the questions that we bring with us when carrying out an interpretation. When such meanings are uncovered, others who want to have access to them do not require any authorisation. The meanings must be available for the public to access. For example, the articles, books, journals and policy documents that I read to understand culture as development can be understood in many ways and from different perspectives. Now that I have gained deeper insight into Gadamer's philosophical hermeneutics, I shall briefly turn to Paul Ricoeur's conception of hermeneutics.

2.3.2.4 Paul Ricoeur's conception of Hermeneutics

I was looking for another writer to build upon Gadamer, and came across Paul Ricoeur (1998: 43). I first want to understand this philosopher before I proceed with a discussion on his contribution to hermeneutics. For me, to interpret his work is to gain a better understanding of who he is and the influences that led him to contribute to hermeneutics. In the introduction of the book *Paul Ricoeur's hermeneutics and the human sciences* John Thompson provides a brief overview of the philosopher and I focus on his work for a deeper understanding.

According to him, Paul Ricoeur was born in Valence in 1913. He began his philosophical career in 1930 when he registered at the Sorbone as a graduate student. At this time, European thought was dominated by the ideas of authors such as Husserl and Heidegger, Jaspers and Marcel. As a student, Ricoeur's thoughts were deeply influenced by Marcel. During the Second World War, he was a prisoner in Germany, but could read the work of Husserl, Martin Heidegger and Karl Jaspers. He found Jaspers' thoughts impressive and attractive as they were close to Marcel in many respects. While in prison, he and a fellow prisoner published a lengthy sketch of Karl Jaspers in 1947 as well as his own work on "Gabriel Marcel et Karl Jaspers".

In the following year, Ricoeur was elected to a chair in the history of philosophy at the University of Strasbourg. In his capacity as a chair, he committed himself to reading the collected works of great philosophers from Plato and Aristotle, to Kant, Hegel and Nietzsche every year. These works of great philosophers made him concerned with the development of a reflexive philosophy that seeks to disclose authentic subjectivity through a reflection upon the means whereby existence can be understood. He also became convinced that necessity, no less than freedom, is an integral aspect of human existence. These thoughts are expressed in his original project on the philosophy of the will. In 1957, Ricoeur was appointed to a chair in

general philosophy at the Sorbonne. Although his views were deeply rooted in the tradition of phenomenology, he could not ignore a change, since psychoanalysis and structuralism offered radical approaches to problems which he had been led to in his work on the philosophy of the will, problems concerning guilt, symbolism and the subject. He began his well-known and justly acclaimed study of Freud “Freud and philosophy: An essay on interpretation” which was published in 1965. In 1969 he published a collection which included many essays he wrote on psychoanalysis and structuralism.

In 1966, Paul Ricoeur chose to teach at Nanterre, where he was appointed dean early in March. The student occupation of the University in 1970 and the subsequent intervention by the police led to his resignation as dean. He moved to the University of Louvain but returned to Nanterre in 1973 combining his appointment there with a part-time professorship at the University of Chicago as well as assuming the directorship of the centre in Paris and during this period; he became preoccupied with problems of language. He then entered more deeply into the dialogue with hermeneutics (in Thompson, 1981:2-4).

Paul Ricoeur conceives of hermeneutics as the theory of the operations of understanding in their relation to the interpretation of texts. With reference to Dilthey, Ricoeur regards understanding as the process by which we come to know something of material life through perceptible signs which manifest itself (1998:150). This is the understanding of which interpretation is a province. Interpretation is the art of understanding applied to such manifestations, to such testimonies, to such monuments, of which writing is the distinctive characteristic. Ricoeur assumes that the central problem of hermeneutics is that of interpretation (1998:165). Not just any kind of interpretation, but interpretation dominated in two ways: the first concerns its field of application, the second its epistemological specificity. The first point relates to the problem of interpretation because there are written texts which autonomy (independence of the text with respect to the intention of the author) creates difficulties. The second point is that the concept of interpretation seems, at the epistemological level, to be opposed to the concept of explanation.

In this study interpretation, understanding and history are key concepts that I use throughout the study. Gadamer and Ricoeur’s conceptions of hermeneutics make me realise that I have been applying hermeneutics since the beginning of this study. I have been trying to understand the meanings of methodology, methods, institutional culture, and development to name a few.

There is not a rule in my understanding such as in Mathematics, and I apply the aspects of hermeneutics discussed in section 2.3.2.3. This makes up my understanding which is useful in a hermeneutical study and bearing in mind that, a university is a social site that is influenced by the many actions, activities and practices that shape its culture (Van Wyk, 2009). As Gadamer (1975) explains, understanding is always interpretation; hence interpretation is the explicit form of understanding.

For the purpose of this study, I apply hermeneutics in the following ways: first, I shall analyse the meaning of the concept of culture and development from available literature. I also trace the historical roots of the concept for a clearer understanding. Secondly, I shall analyse relevant Namibia and South African higher education policy documents. Lastly, I shall analyse institutional policy documents from UNAM and SU. I will also consider the history of higher education in Namibia and South Africa, as well as for UNAM and SU.

Thus, Gadamer's philosophical hermeneutics and Paul Ricoeur's concept of interpretation will assist me in achieving the following:

- The history of higher education, UNAM and SU will assist me in analysing the meanings of culture as development in relevant policy documents.
- Understanding and interpretation, using the hermeneutical approach, also requires me to have a horizon, which is, my experiences and research questions into play, and establish a theoretical framework for this study.
- The dialogic nature of the fusion of horizons allows me to move between my own understanding and the possible meanings articulated by the documents. In my engagement with the relevant institutional policy documents, I am self-reflexive and continually question meanings. Put simply, the documents speak to me and I speak to them in turn.
- I establish my understanding of the meanings during my conversation with the documents and only construct meaning as it appears to me as interpreter.
- Finally, *hermeneutics*, which is a systematic, scientific approach to understanding, can be understood as the 'art of interpretation'.

2.4 RESEARCH METHODS

Kumar (2013:3) confirms that research methods constitute a part of research methodology. I begin the section by understanding the meaning of method before I present the specific research methods for this study.

In trying to understand the meaning of methods, I draw on the academic literature. Harding (1987:2) sees method as simply a technique for gathering evidence. Harvey (1990:1) further refers to method as empirical data that are collected, ranging from asking questions, through reading documents, to observation of both controlled and uncontrolled situations. Dawson (2009:27) views methods as the tools that we use to collect data. Wellington (2005:4) regards methods as the specific techniques for obtaining the data that will provide the evidence base for the construction of that knowledge. For Neuman (2011:2) methods refer to specific techniques we use in a study to select cases, measure and observe social life, gather and refine data, analyse data, and report on results.

For this study, method involves the process of gathering data, data analysis and findings from the analysis. It generally refers to all the tools that one can use to collect data, be it qualitative or quantitative. Research methods means that we can only find answers to our research questions when we collect data. For instance, to address the question how culture as development is constructed and articulated by UNAM and SU is to collect data by means of specific research methods. It is necessary to analyse its institutional documents. A document is an example of a research method. Thus, I require specific research methods that will assist me in answering my research questions since there are a variety of them. Marshall and Rossman (2011:137) provide examples of some of the methods that one can use to collect data, such as questionnaires, interviews, documents and observations. I also bear in mind that some methods lend themselves more readily to certain epistemological perspectives, but that no method of data collection is inherently positivist, phenomenological or critical (Jacobs, 2012; Kandumbu, 2005; Van Wyk, 2004). I shall gather data by using two research methods, namely, conceptual analysis and documentary analysis.

2.4.1 CONCEPTUAL ANALYSIS

Conceptual analysis is a philosophical tool that is often used by researchers in Philosophy of Education. The link with conceptual analysis is embedded in the meaning of the concept of philosophy. As I discussed before (in section 2.2.1), philosophy is concerned with several

concerns and one of them relates to how we use concepts or what they mean in a study. I do this because concepts are used in many ways and their meaning depends on the perspective of the one using them. As such, the concepts should be analysed so that their meanings are clarified. In this section, I mainly draw on the work of Hirst and Peters (1998) to understand conceptual analysis as an appropriate philosophical tool to gain an understanding of culture as development. To understand conceptual analysis, I shall be guided by the following questions: what is a concept? What is analysis? What is conceptual analysis?

2.4.1.1 What is a concept?

In the beginning of their discussion Hirst and Peters (1998:29-30) pose the question: what is conceptual analysis? They argue that, to have a concept does not refer to an image, but to a word – a word that can be related to other words. They give an example of the word ‘punishment’. For them, one can have a concept of ‘punishment’ without necessarily having a picture in mind of a criminal being hanged or a boy being beaten. By this they mean that to have a concept is to be able to relate the word ‘punishment’ to words like guilt and say things like ‘Only the guilty can be punished’. This ability to relate words to each other goes along with the ability to recognise cases to which the word applies. Using the same example of ‘punishment’ they say that to recognise a case to which it applies is to be able to say things like ‘only the guilty can be punished’. Thus, to have a concept is to be able to relate the word ‘punishment’ to other words, such as pain and guilt, and to apply it to relevant cases.

In my view, this means that concepts do not exist in isolation, but relate to a variety of other concepts. When we have a concept, we must have ideas in mind about what it means and be able to apply it to a specific social life. For instance, one can use the concept ‘argument’ in a way that is irrelevant. To use the word ‘argument’ is to be able to relate it to disagreement and say that only those who disagree argue. In the context of this study it means to have a concept of institutional culture and development is to be able to relate it to other words and apply it appropriately to higher education or a university context.

This explanation of a concept may be promising, but Hirst and Peters (1998:29-30) further argue that the explanation will not do - for two reasons: Firstly, we sometimes make distinctions between things or group of things together, but do not have a word for making the difference and similarity. This, for me, means that we sometimes have a set of ideas without having a

concept in mind. Without a concept, we may find it difficult to see what is different and similar between our ideas. Within this view, Hirst and Peters further ask: if we are unable to distinguish the difference and similarity, are we then to say that we have no concept? This will not do, because it would mean denying that animals, which make quite complicated discriminations, have no concepts. It would also mean that children, who behave differently towards their mother very early in their lives, have no concept of their mother until they can use the word 'mother'. As a result, Hirst and Peters find it better to say that we are in possession of a concept when we can make discriminations and to classify things together if they are similar. To be able to use a word appropriately is a sophisticated and convenient way of doing things. In my understanding, this means that grouping ideas together without a concept that enables us to distinguish the differences and similarities between these ideas can deny our claim to have any idea of concept. For us to justify our claim that we have a concept is to be able to make inferences by grouping ideas together according to their similarities and differences.

Secondly, it is not altogether satisfactory to associate having a concept with the possession of ability, whether it is the specific ability to use words appropriately or to classify and make discriminations. For Hirst and Peters (1998:30), both these abilities assume something more fundamental, namely, a grasp of a principle that enables us to do these things. For me, this means that it is not only about associating an idea of a concept with the ability to relate it to other words and be able to classify ideas together in their categories of differences and similarities. It is also about providing reasons for one's ideas. To have a concept is also to justify why you are using the concept in a study. In other words, you must explain what this concept means in your study. In my study it implies that I can claim to have the concept of institutional culture and development when I am able to justify what it means in my study using different words and ideas. Having gained deeper insights into what a concept means, I now turn to my understanding of analysis.

2.4.1.2 What is analysis?

Hirst and White (in Van Wyk, 2004:3) describe analysis as the elucidation of any concept, idea or unit of thought that we employ in seeking to understand ourselves and our world. Such a concept is clarified by reducing it to and breaking it down into the more basic concepts that constitute it and thereby showing its relationship to a network of other concepts or discovering what the concept denotes. In the same way, Schroeter (2004:426) describes 'analysis' as a

method of elucidating our current, implicit understanding of what our concepts represent. He goes on to say that few people would deny that analysis can play an important role in discovering the actual reference of our concepts. Our implicit understanding determines the reference of concepts; all one needs to do to say what a concept represents is to make an implicit understanding explicit.

My understanding of this is that the concepts, ideas or thoughts that we use can make sense if their meaning is clarified. We analyse them to make clear the beliefs surrounding the meaning of these concepts. Let me use the example of my key concept, ‘culture as development’. Culture as development constitutes two important concepts, namely, institutional culture and development. These two concepts need to be analysed to see other meanings that are recurring or hidden within the concepts. This can be done by breaking them up into other concepts that constitute it. To analyse is not merely concerned with the meaning of beliefs, but also with their justification and truth (Van Wyk, 2004:3). In my view, this implies that concepts mean different things for different people. We do not clarify the concepts only because we need a clear understanding, but we must provide reasons for what it means in our research or in our context of study.

2.4.1.3 The point of conceptual analysis

Following Hirst and Peters (1998:33-34), the point of conceptual analysis is to see through the words, to get a better grasp of the similarities and differences that one can pick out. These are important in the context of other questions, which we cannot answer without such preliminary analysis. Such an analysis helps us to pinpoint more precisely what is implicit in our moral consciousness. It also enables us to stand back a bit and reflect on the status of the demand to which the word bears witness. It again frees us to ask fundamental questions in ethics, which is whether the demand is justified. This is a necessary preliminary to answering some other philosophical questions. Hirst and Peters again use their example of the word ‘punishment’ and say we cannot tackle the question in ethics of whether there are any good reasons for punishing people until we are clear what we mean by punishing. In other words, questions of analysis are linked with questions of justification. The linkage of conceptual analysis with these other types of philosophical questions explains the fact that philosophers do not indulge in an indiscriminating analysis of any old concepts. They do not attempt the analysis of concepts such as “clock and cabbage” unless there are further issues with which the analysis is

concerned. Philosophers often devote themselves to analysing the concepts of the sciences and enquiring into the epistemological status of the methods of inquiry employed.

My understanding is that the point of analysing concepts is to understand their meaning and to be able to identify what is similar and different in their meanings. It allows us to clarify our own understanding of the concepts, to critically think about why the concept is on demand, and to provide reasons why it is on demand. In my study, the point of analysing ‘institutional culture and development’ was to understand how it is conceptualised in the literature and to be able to identify the similarities and differences between these conceptions.

Hirst and Peters (1998:30) further clarify what we do in philosophy when we analyse a concept. For them, in philosophy, it is about the ability to use words appropriately, and that we examine the use of words to see what principle or principles that govern(s) their use. If these principles are made clear, then a concept is being uncovered. Having seen what we do in philosophy when we analyse a concept, I came to understand that we analyse a concept so that we are able to use it correctly and apply it in our own specific situations. But this is not all: we must also identify the criteria that underlie its use. In my study this goes with questions such as, what constitutes institutional culture, how is it used and why is it used in this way? It is by answering such questions that I could make clear the principles that govern its use. I thus came to understand what a concept is and how we analyse a concept in philosophy of education.

I understand conceptual analysis as that which constitutes an analytical and theoretical tool for philosophy. By this I mean that researchers who take philosophical studies bear in mind the meanings of every concept that they use in their study. This is because concepts have different meanings for different people, and in the different contexts in which they are applied. What philosophers do is to dig deeper into the concept for a clearer understanding. To make sense of these concepts, they analyse their different meanings in the literature. While analysing the concepts, one can see what is similar and different between the different meanings of the concept. Philosophers also try to make sense of how the concepts are used, justify why they use the concepts in their research, and what the concepts mean in their studies. In essence, the task of the philosopher, having taken the clues and hints from linguistic patterns, is to arrive at a set of clear (clarifying concepts), coherent (making sense of ideas) and specific concepts (being consistent) (Barrow & Woods, 1988:xii).

For the purpose of this inquiry, I use conceptual analysis for two important reasons. Firstly, it has the potential of showing the multiple uses and meanings of concepts for purposes of clarification. Analysing the concepts will assist in revealing misunderstandings or disagreements in the way different people use the concept (Hirst & Peters, 1998:33). Put differently, it will enable me to analyse the various meanings of the concepts in the literature and in relevant policies in which the concept is used. Thus, conceptual analysis is a task that I carry out throughout this inquiry.

Secondly, conceptual analysis attempts to establish meanings for the use of word or concept. According to Van Wyk (2004:1), a different, but related way of exploring a concept is to construct 'meanings'. In the case of this study, it would mean constructing the meanings of culture as development. This implies that one first needs to know the meanings that inform a concept before one can grasp its effects. The aim of the conceptual analysis is to construct meanings of culture as development from the literature, and then use these as a theoretical framework to analyse institutional documents.

2.4.2 DOCUMENTARY ANALYSIS

In this study I use documentary analysis as a second research method. I use this research method because I shall analyse relevant national higher education systems (Namibia and South Africa), and institutional policy documents from UNAM and SU.

Prior (2002:95) states that a focus on document merely as containers of data was established in social sciences from the earlier part of the twentieth century. McCulloch (2004:12-14) provides the historical movement on the focus of documentary analysis, and he further writes that in the early decades of the twentieth century, the emerging social sciences were faced with the challenge of coming to terms with the nature of mass society. These included such major developments as the spread of urbanisation, and industrialisation, the growth of social institutions such as schools, and the hospitals and the encroaching power of the state. At the same time, social scientists needed to understand the position of individuals in the face of these massive changes.

In addressing these issues, the favoured methods of the nineteenth century social scientists, especially the statistical survey seemed increasingly inadequate for the task. What seemed to

be required were new ways of comprehending both people and the wider configurations around them. As the questions about new ways of comprehending people and their actions pondered their minds, many sociologists discovered that significant clues lay all around them. They thought, if modern civilisation was built on bricks and metal, and fuelled by coal and oil, then it was inscribed on paper; the bureaucracies of the nation states produced copious records of their development, and how they dealt with different interest groups; The nation states produced large numbers of reports on the problems that they encountered and the policies that they favoured; the new social institutions also kept details of decisions made and of their burgeoning staff and clienteles. Strict, formal record keeping was routinized and became a discipline. Such records might well provide insights into the processes and workings of the social structures of the modern age. All these developments began to take place at a time when communications were transformed, and new systems of transport became widely established in the nineteenth century (McCulloch, 2004:12-14).

Following McCulloch, the increased communications and transport systems made it possible for individuals to send personal messages as letters, newspapers circulated and by the year 1920, agencies, social institutions and individuals of the modern world transcribed themselves on paper. These documents constituted a potentially massive resource for social researchers. In the 1920s and 1930s, there was an increased use of documents in education and social research. Although this was so, some have noted a growing concern that the analysis of documents in education research is often neglected (Bailey, 1978:301; Strydom & Delport, 2002:321). The reason for this, as McCulloch (2004:12-14) explains is that, the use of documents by the 1940s began to be challenged by rival approaches to social sciences that relied on other types of evidence or data such as interviews, observations and quantitative research based on surveys, questionnaires and statistical data.

The interview method became popular and was evident in the 1940s. In some social research of this period, interviewing and observations were employed as key resources while documents provided additional material. Studies that were conducted during this period, especially ethnography and psychoanalysis, justified that interviewing and observations were most useful methods for understanding the life of the community, just as they would be for anthropologists. It was also justified that interviewing and observations provided a direct and active involvement with individuals while documents only allowed indirect contact with people and groups. This caused social researchers to move away from document-based studies towards an

emphasis on interviews and observations. In the late 1940s to 1950s, a large-scale of quantitative research based on surveys, questionnaires and statistical data began to gain popularity. This tradition became more dominant in the 1950s in most empirical research as well as in social and education research. The dominant tradition tended to marginalise and downgrade not only qualitative approaches in general but also, document-based studies of education and society. Because of this, documents in social research became unpopular in the 1960s as interviews and questionnaires became to be more preferred methods.

2.4.2.1 What is a document?

In his introduction, McCulloch (2004:1-2) explains documents as written items. For Nieuwenhuis (2010:82), sees documents as a data gathering technique focus on all types of written communications such as published and unpublished documents, company reports, memoranda, agendas, administrative. Denscombe (2010:216) identifies documentary sources as written sources. For me, a document generally refers to any form of communication that is put in writing. McCulloch (2004:1-2) provides some of the examples such as policy reports, committee reports, public treaties, and works of fiction, diaries, autobiographies, newspapers, magazines and letters. Thus, in this study, by document I mean any written materials that carry plans, ideas, words and patterns.

Moreover, documents refer to a variety of written material, and some authors classify them into two categories: primary and secondary sources (Strydom & Delport, 2002:322; Cohen *et al.* (2011:249-250). For them on the one hand, primary documents are the original written material of the author's own experiences and observations. Simply put, they are accounts of those who experience an event or behaviour (Bailey, 1978:301). For me, primary sources refer to first-hand information in the sense they represent the authors own understanding and interpretation of events and accounts. Examples of these documents include personal letters, diaries, autobiographies, photographs and official documents such as books, official records and reports, policies and mission statements and may more (Best, 1977; Bailey, 1978; Strydom & Delport, 2002). On the other, secondary sources consists of material that derives from someone else as the original source (Strydom & Delport, 2002:322). I interpret and understand secondary sources as information that relays as second-hand. In other words, some else's understanding and interpretation of primary sources. Examples of these are biographies, reference books, cited materials to name but a few.

In this inquiry, to interpret and understand how culture is constructed and articulated by UNAM and SU, I shall mainly draw from primary sources. The documents that will form the basis of my analysis are policy documents. I intend to analyse relevant national, higher education (Namibia and SA) and institutional policies for UNAM and SU. These documents according to my understanding and interpretation fall under primary documents. Cohen *et al.* (2011:250) confirms that policy reports are one example of primary documents. For them, policy reports are important for revealing the kinds of assumptions that underlie such policy reforms. Governments, as well as organisations and pressure groups, produce reports to define actions and problems and to propose solutions. The documents represent an outlook or ideology and also embody the contradictions and tensions that are inherent in such policies.

This discussion of the meaning of ‘document’ implies that any written material, whether primary or secondary, is known as a document. This is important in the sense that it clarifies what type of documents I intend to analyse. In this case, the policies and institutional documents of UNAM and SU fall within the primary documents category, and the literature I will read to understand and interpret culture as development are secondary documents.

Therefore, in this study, I shall analyse higher education and national policy documents for Namibia and South Africa. I shall also analyse institutional policy documents for UNAM and SU, namely the University of Namibia strategic plan, the Scholarship Communications Policy, and the Research Policy. I am confident that the meanings of culture as development are articulated in these documents.

2.4.2.2 The point of documentary analysis

According to Best and Kahn (2006:258), document analysis serves as a useful tool to yield information that is helpful in explaining social and education practices. This means that analysing documents provides more insight into a situation and provides clearer explanations of matters in education. Bailey (1978: 301) regards documentary analysis as concerned with a detailed analysis of documents as sources of data. Similarly Harding (2013:20) views documentary analysis as the process involving a detailed examination of documents produced across a wide range of social practices, taking a variety of forms from the written word to the visual. The point of documentary analysis is that once documents are located and analysed, they do not speak for themselves, but require careful analysis and interpretation (Cohen *et al.*,

2011:151). I understand this to mean that documents speak to those who analyse them. To interpret them is to gain an understanding through a careful and detailed reading. I link this to Gadamer's philosophical hermeneutics, where he talks about having a conversation with a text (section 2.3.2.3).

Interpreting the selected institutional documents within Gadamer's hermeneutical approach implies understanding and interpreting the text, considering the history of the context of study. This means that, once I have located the documents necessary for this study, I will conduct a careful analysis, and I apply documentary analysis in the following ways:

- They will serve a useful purpose in adding important knowledge to a field of study.
- I use them because they yield information that clarifies my understanding and interpretation culture as development (Best, 1977:130).
- In the process of an analysis, I focus on how the document relays the information and the underlying values and assumptions of the author, as well as arguments developed. This includes taking account of the broad educational, social, political, economic and other relationships that help explain the contemporary meaning of the documents. In other words, how I understand and interpret the documents in the context of their time.
- Documentary analysis will allow me to identify meanings from the text, which give insights into culture as development (such as the values, beliefs and practices), and examining how it is articulated (Cohen *et al.*, 2011:151). In other words, documents will assist in finding out how UNAM and SU articulate culture as development.

Although documentary analysis may seem to be a useful method for a study, I understand that they are subject to limitations. Cohen *et al.* (2011:151) makes a point that, in doing document analysis, the researcher must consider the reliability of the document, for example the credibility of the account of the event in terms of the bias of the author, the access to the event and the interpretation. Alasuutari *et al.* (2009:293) identify several limitations of documentary analysis, such as authenticity, credibility, representation and meaning. For them, the authenticity of a document concerns its genuineness: whether it is what it claims to be. To ensure the reliability of the documentary sources in my study, the inclusion of each document was guided by the following questions:

- Is the document an original or a copy and has it been corrupted in any way?

- What about the authorship: is it possible to authenticate the identity of those responsible for producing the document?

Further to this, Alasuutari *et al.* (2009:293) link the question of authenticity with credibility. They suggest that, once a document has been authenticated, it is necessary to ask how distorted its contents are likely to be, that is, how sincere and accurate was the author of the document. They urge researchers to pay attention to the conditions under which the document was produced and the material interest that may have driven the author to write the document. However, the most serious challenge facing users of documentary analysis concerns their representivity and meaning. Thus, the researcher must make sure that the documents consulted are representative of the totality of relevant documents. This requires that consideration is given to the survival and availability of relevant documents.

In terms of meaning, there may be difficulty in establishing the literal meaning of documents. Some users of documents face problems of interpretive understanding of individual concepts, a lack of appreciation of the social and cultural context through which the various concepts are related in a discourse, and problems in the judgment of the meaning and significance of the text. It is suggested that researchers must discover as much as possible about the conditions under which the text was produced and, on that basis, make sense of the author's situation and intentions (Vukuza-Linda, 2014:50).

2.5 SUMMARY

In this chapter, I discuss the research methodology that will serve as a guide throughout the process of collecting, analysing and interpreting the data. I begin with a discussion on the philosophy of education as an approach to a study. I also extend my discussion to include the three dimensions of philosophy. In terms of my research methodology, I have shown that the focus of my discussion is centred on interpretivism and that within this approach, I employ hermeneutic methodology. I have indicated that I shall draw from Gadamer's hermeneutics, which is central to the understanding and interpretation of texts. To interpret culture as development is to understand what it means generally as well as specifically in a higher education context. Understanding goes along with interpretation. Within this methodology, I discuss that historical consciousness is another aspect of Gadamer's philosophical hermeneutics and for him, the history of a context plays an important role in understanding and

interpreting a text. Historical understanding and interpretation also involves connecting the past with the present and engaging in a conversation between the text and the interpreter.

I then proceed with a discussion of two research methods that I shall use in the process of this study: conceptual analysis and documentary analysis. Conceptual analysis deals with the analysis of different uses and meanings of concepts, especially about concepts like ‘culture as development’, which are ambiguous. An analysis of the meanings of the concepts requires relating them to other concepts in which they are embedded. This process reveals the principles that underlie the meaning of the concept. Documentary analysis has to do with careful examination of documents. I have shown that this study will analyse the relevant policy documents of UNAM and SU to find out how they refer to the meanings of culture as development. Therefore, hermeneutics, conceptual analysis and document analysis will enable me to analyse of relevant policy document.

CHAPTER THREE

DISCOURSES ON CULTURE AS DEVELOPMENT IN HIGHER EDUCATION

3.1 INTRODUCTION

As stated in Chapter 1, culture in this study refers to institutional culture. By culture as development, I refer to one form of institutional culture, namely, development. In this chapter I review the literature on culture as development in the context of higher education. A literature review is significant because it does the following: provides a historical background to my research; and it gives an overview of the current context in which my research is situated by referring to contemporary debates, issues and questions in the field. It further includes a discussion of relevant theories and concepts that underpin my research; it provides definitions to clarify how terms are being used in the context of my own work and it addresses a gap in the field (Randolph, 2009:2). Randolph further suggests that a literature review assists you in distinguishing what has been done and what needs to be done, discovering variables important to the topic, synthesising information and gaining a new perspective, identifying relationships between ideas and practices, establishing the context of the topic and acquiring the subject vocabulary, to name a few.

Following Randolph, I provide a thorough analysis of the history, nature and meanings of culture, development and culture as development with the aim to develop a deeper understanding of culture as development at UNAM and SU. Also, I bear in mind Hirst and Peters' (1998) argument that conceptual analysis is about the ability to use words appropriately, and that we examine the use of words to see what principle or principles govern their use. Since I use conceptual analysis, I recognise that a concept (culture as development in this inquiry) can be used in many ways, and conceptual analysis points out possible meanings.

The literature review of this study is guided by Boote and Beile's (2005) rubric stating that a well-written literature review must meet certain criteria. The authors formulated five categories for a well-written literature review, which are: coverage, synthesis, methodology, significance, and rhetoric. For them coverage has to do with whether the researcher justifies criteria for inclusion and exclusion from review. This suggests that a study may not cover everything

written about the topic, but should only focus on certain aspects of the topic. In this inquiry it means that I state which areas I include and exclude in the literature review.

The concepts of culture and development have been around for a long time, and the literature demonstrates that the ideas have been in existence internationally for many years. I explore these international ideas to develop an understanding of the history and how the meanings of the concepts have changed over time. This is typical of Gadamer's (1975) principle of historical consciousness where he argues that we can only understand a text when we make ourselves part of the common aim from which it emerged historically. I review the history as a technique for understanding culture as development at UNAM and SU.

This chapter is divided into three sections: the first being a review of the literature on culture in higher education. The second section covers a review of the literature on development in higher education and provides the history of the concept of development from capitalism to decolonisation. Thirdly, I construct a theoretical framework on culture as development in order to analyse relevant policy documents. My focus is to construct meanings of culture as development for the analysis of institutional policies. While there is a need for higher education institutions to change their institutional cultures to be in line with the democratic principles of the country, it is important to understand that there are different forms of institutional culture. In as much as they need change, they also need to adopt a specific form of institutional culture. Culture as development is aided by national development goals and provides a focus in which the institution can view itself.

3.2 CULTURE IN HIGHER EDUCATION

By means of this review I want to understand culture and its relationship to higher education. To enhance my understanding of culture, I draw on the academic literature and, where possible, also on my own experience as a San/Tsubia woman. Since this study is rooted in Gadamer's philosophical hermeneutics, I commence this discussion with the history of the concept.

3.2.1 HISTORY OF THE CONCEPT OF CULTURE

The concept of culture has been around for many years and has been subjected to many uses and meanings. The meanings of the concept of culture depend on the context and time that it

was used. Originally, the concept did not emerge from higher education discourses, and I provide a historical peregrination that explains how the concept of culture has developed in a historical context. In other words, I am trying to understand whether the meanings of culture have changed over time. However, Thompson (1990:3) observes that culture is a concept with a lengthy history of its own and the sense that it conveys today is to some extent a product of this history. Therefore, for ease of reading, I shall discuss the historical peregrination of the concept of culture in different time periods beginning from the fifteenth to the nineteenth century.

3.2.1.1 Fifteenth and Sixteenth Centuries

A review of the academic literature indicates that the concept of culture came into the English language with the European Enlightenment philosophers of the fifteenth and sixteenth centuries. Shoenmakers (2012:9) suggests that the concept was first introduced into the European languages round about the 16th century. For Shoenmakers, culture is to be found in Latin where it was linked to words such as ‘agriculture’ that means ‘cultivate or cultivation’. The Romans used the concept *cultura* in the meaning pertaining to tilling the soil. In the same way Benhabib (2002:2) notes that culture derives from the Latin root *colere* and is associated with activities of preservation, of tending to and caring for. The Romans viewed agriculture as the cultural activity per excellence. Eagleton (2000:2) states that the Latin word *colere* can mean anything from cultivating and inhibiting to worshipping and protecting. Raymond Williams (1976:89) in his major work titled, ‘*Keywords: a vocabulary of culture and society*’, located the concept of culture in terms of tending or cultivation of something, in particular animals or crops, as in agriculture.

In the same centuries, the Europeans began to explore other parts of the world and the focus from culture as agriculture changed. Shoenmakers (2012:10) notes that the Enlightenment thinkers of the sixteenth century introduced civilisation because they were highly interested in investigating the history of mankind. They were mainly inspired by travel reports of the explorers and the early anthropological descriptions of people living at the far ends of the world (for e.g. the discovery of the Americas and the descriptions of the American Indians). For them civilisation expressed the valuation of the different stages of human development. These Enlightenment philosophers introduced the idea of civilization to describe the environment in which citizens were living and working together (Shoenmakers, 2012:10).

My understanding of this history is that, during the fifteenth and sixteenth centuries, modern industries, factories and technologies never existed. People lived by growing crops, tending animals, preserving food, practising religion and caring. In other words, the only form of life was agriculture that was associated with cultivating land to grow crops, tending animals for food and preserving food for future consumption. Because of these activities, culture for the fifteenth and sixteenth Latins and Romans meant agriculture, that is, culture as agriculture.

3.2.1.2 The Seventeenth Century

After the discovery of the far ends of the world by European explorers, the Enlightenment philosophers focused more on understanding the history of humankind. Kuper (1999:25) notes that, throughout this century, terms such as ‘savage’ and ‘barbarian’ were associated in France for people who lacked qualities of civility, courtesy and administrative wisdom. In his early writing titled, ‘*The concept of culture in sciences*’, A.L. Kroeber (1949) states that the Roman term was *civilis*, *civitas*, from *civis*, a citizen. This term corresponded to Aristotle’s definition of man as a *zoon politicon* or political animal and to the Romans, a civil animal. Kuper (1999) further notes that the French philosophers were the first to make use of the word *civilité* borrowed from the Roman *civic* (citizen). In the Roman context, *civic* signified decent civil behaviour. The verb, *civiliser*, was used to indicate the process of reaching the status of *civilité*. This process was comparable with the cultivation of the mind expressed in the conception of culture.

For the French *civilité* expressed the highest possible standard of human behaviour as compared to the customs of the rural areas and even wider societies such as the primitive or barbarian world (Kuper, 1999:25). Since *civilité* had to do with a decent civil human behaviour, as time went by, *civilisé* displaced the term *police*. However, the early writers, particularly Febre, were unable to find the source of the use of civilisation before 1766. This is because previously *civilisé* occurred as a technical legal term that referred to the conversion of the criminal prosecution into a civil matter (Kuper, 1999:25). In the 1770s, *civilisé* was coined into civilisation, which was then introduced into the Dictionary of the French Academy by 1798.

A review of the academic literature further indicates that one of the proponents of these early histories was Johann Gottfried von Herder. He published his four-volume work, titled ‘*Ideen zur philosophie der Geschichte de Menschheit*’ in 1784 and 1791. He criticised the existing

uni-dimensionality of systematic reasoning of Emmanuel Kant and unfastened the confident fixities of facts and method. He also discovered in the infinite variety of history an unpredictable and contrary physics of human values and the assimilation of particles of which made life as interesting, as it turned progress backwards. Von Herder hardly spoke of culture in his writing, but his ideas revolved around the concept. He spoke of cultures in the plural calling attention to the particular characteristics of different groups, nations and periods. His work shows words that can be associated with the concept of culture such as spirit, soul, genius, national character as located in the folk and made visible, above all, in their arts and crafts. Von Herder celebrated several key features in the explanation of culture such as singularity, elusiveness, the totality of a way of life, the scientist of human affairs and the absolute necessity for sympathetic feeling with and for people (Inglis, 2004:11-12; Thompson, 1990:125).

This discussion indicates that reports of the European explorers brought about a different meaning of culture. It led to comparisons between the primitive or barbarian world and the more advanced peoples. The primitive people were viewed as those who lacked qualities of civility, courtesy and administrative wisdom. The advanced people expressed the highest standard of human behaviour. This perspective was mainly a French idea that they borrowed from the Romans. Culture from this perspective referred to someone who expressed decent civil behaviour.

3.2.1.3 The Eighteenth Century

In the eighteenth century the French intellectuals began to use the concept of civilisation as a synonym for culture. The concept of civilisation derives from the French notion of *civilité*. The French conceived the outlines of a universal history of mankind in which savagery led to barbarism and barbarism to civilisation. The French Enlightenment was very interested in the development of a universal history of mankind in terms of the civilisation process (Shoenmakers, 2012:10-11). In the same way, Eagleton (200:9) notes that civilisation was largely a French notion and was viewed as the political, economic and technical life. Bauman (2011:9) further states that, in a mirror image of the vision of the Enlightenment of the people, the concept of culture was shaped as the ‘white man’s mission’ and of ‘saving the savage from his barbaric state’.

Kuper (1999) further refers to the French writer, Lucien Febvre (1876-1956), as one who conducted a seminar on civilisation. Since the concept existed long before Febvre's seminar, the French believed that there was progress in civilisation. For the French the concept had come to designate two different notions. First, Febvre characterised this as the ethnographic usage reflecting civilisation as the set of characteristics that an observer might record in studying the collective life of a human group, a shared life that embraced material, intellectual, moral and political aspects of life. Second, the concept connoted our own highly valued civilisation to which some individuals enjoyed privileged access (Kuper, 1999:25-25). It appears from this discussion that the Enlightenment philosophers did not use the concept of culture, but the concept of civilisation instead.

A few years later the French notion of civilisation provoked further debates in Germany. Eagleton (2000:9) suggests that the French and the Germans were rivals at the time and a tension arose between civilisation and the German notion of culture (*kultur*). Similarly Kuper (1999:30-31) states that the German notion of *kultur* was developed in tension with the concept of a universal civilisation that was associated with France. Kuper further shows that a German Jewish exile known as Norbert Elias (1897-1990) is one of those who compared the development of the German notion of culture (*Kultur*) and the French and English ideas of civilisation. In his volume, '*The Civilizing Process*', Elias contrasted civilisation and the German notion of culture (*Kultur and Bildung*). He began by exploring the relationship between the French civilisation and the German culture. In the French tradition civilisation was conceived as a complex, multifaceted whole, encompassing political, economic, religious, technical, moral, or social facts. This broad concept of civilisation summed up everything in which a Western society was oriented.

In the German context, civilisation was something external, utilitarian and in many ways alien to their natural values. However, the Germans did not speak of their civilisation, but of their *kultur*. To the Germans civilisation moved forward over time and transcended national boundaries. In contrast, *kultur* was bounded in time and space and was coterminous with a national identity. A French or English speaking person might claim to be civilised without having accomplished anything on his own account. In the German view every individual had to achieve a cultural state by way of a process of education and spiritual development (Kuper, 1999:30-31). Benhabib (2002:2) further notes that *Kultur* was introduced into modern discourse by the German Romantic, Johann Gottfried von Herder. For Von Herder *kultur*

represented the shared values, meanings, linguistic signs and symbols of people. *Kultur* referred to forms of expression through which the spirit of one people, as distinct from others, is voiced (Benhabib, 2002:2). From this view Elias associated *kultur* to intellectual, artistic, and religious facts. The Germans drew a distinction between political, economic and social facts. Thus, the German *kultur* was not only national but personal.

In Britain, Matthew Arnold (1861) presented a thesis, namely, '*Culture and Anarchy*'. He was the best-known cultural theorist in British intellectual history, and his work had a major influence during this time and throughout the nineteenth century. In his thesis Arnold believed that culture was under threat from two sides: material civilisation and mass culture. He viewed culture as the pursuit or study of perfection, that is, a pursuit of our total perfection by means of getting to know the best, which has been thought. His view of culture came from a belief that mechanisation, urbanisation and laissez-faire economics would lead to a morally bankrupt society that would eventually collapse into anarchy. Arnold feared that granting political power to an uneducated, undifferential mass of urban dwellers could hasten anarchy. In this modern thought Arnold suggested that it was the duty of those already possessing culture to ensure its transmission to the masses who were in danger of being offered inferior intellectual food. Since he was a school inspector at the time, culture for Arnold offered through education was the solution because it generated both a moral and spiritual aspiration to know the best that has been known and thought in the world. To be cultured as Arnold believed, meant having familiarity with that body of knowledge, particularly history, philosophy, literature, art and music. Such familiarity constituted the best since such knowledge is civilizing and humanizing (Kuper, 1999:36; Giles & Middleton, 1999:11-12; Inglis, 2004:22-23).

Apart from the notions of civilisation and culture, some writers began to focus on ethnographic descriptions of the non-European world that Thompson (1990:127) calls a descriptive conception of culture. Thompson further refers to the famous writings of Gustav Klemm (1843 & 1852) and an English social scientist and anthropologist, Edward Burnett Taylor (1871). Klemm published a ten-volume work, namely, *Allgemeine Cultur-Geschichte der Menschheit*, between 1843 and 1852. In this work Klemm sought to provide a systematic and wide-ranging account of the gradual development of humankind by examining the customs, skills, arts, tools, weapons, religious practices of peoples and tribes throughout the world. Similar to this was the work of Taylor, namely, *Primitive Culture* that was published in two volumes in 1871. In his work Taylor contrasted the elitist definition of culture that Matthew Arnold provided. Taylor

was the first to define culture in the opening sentence of his '*Primitive Culture*' in 1871. His title announced judgement that those who were once called savages and were still primitive had a culture of their own. Living in culture, primitive peoples had no politics and this is what made them primitive. They had a social structure and every detail of culture, their weapons, cooking, kinship and ceremonies confirmed and expressed that structure was giving their lives their enviable unity. For Taylor, culture or civilisation meant that complex whole that included knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. Culture was a whole, learned and it included practically everything one could think of. However, Taylor's conception of culture was found to be problematic because it threw together too many disparate elements that did not cohere. His idea of a whole was a list of traits.

In this century the focus was on the history of mankind as opposed to the comparisons of the behaviour of primitive people to those of advanced people. However, the notion of *civilité* was coined to civilisation that in turn became synonymous with culture. The concept started in France where they explained the history of mankind using a timeline, that is, savagery led to barbarism which led to civilisation. To illustrate: savagery → barbarism → civilisation. From this line of thought, the method that was used to understand civilisation was ethnography and from this a set of characteristics were identified as the meanings of civilisation through observations. This view of culture brought tensions to an extent that the Germans pursued the concept using their experiences. They critiqued the French idea of civilisation and argued that, since their culture included everything, a nation can claim to have a culture when people are also cultured through education. This led to further thinking and the British went throughout the world examining the customs, skills, arts, tools, weapons and religious practices of peoples and tribes especially those they perceived as primitive.

3.2.1.4 The Nineteenth Century

A review of the literature shows that one of the discourses on culture of this time was 'mass culture'. The debates about mass culture, according to Giles and Middleton (1999:15), was an extension of Matthew Arnold's thesis. The ideas of a mass culture gained momentum in the 1920s and 1930s due to the emergence of mass totalitarianism in Europe (Benhabib, 2002:2). A mass culture within the totalitarian context was a result of a mass media that produced cultural products for a growing market of consumers. This created a concern for those who

believed in the civilizing effects of high art. Giles and Middleton further refer to F.R. and Q.D. Leavis who were academics in the English Literature Department at the University of Cambridge in the 1930s and 1940s. These academics condemned the preference of the majority of the population for the products of the mass media. Q. D. Leavis published his work, titled '*Fiction and the Reading Public*', in 1932. In this he saw the reading of popular fiction as a drug addiction which could lead to a habit of fantasizing, which in turn could lead to maladjustment in actual life. F.R. Leavis published '*Mass Civilisation and Minority Culture*' in 1930. He attacked cinemas for offering films that involved surrender, under the conditions of hypnotic receptivity, to the cheapest emotional appeals. The Leavises viewed culture as implying a distinction between culture and mass culture, an opposition in which the concept of mass culture signified an inferior and debased form of culture (Giles & Middleton, 1999:15).

In 1948 T.S. Eliot in his notes, '*Towards the definition of culture*', took a humanistic view and perceived culture to be concerned with the intellectual or spiritual development of an individual or of a group or class rather than with the way of life of a whole society (Kuper, 1999:36). Eliot's notes had a major influence on some British thinkers of the nineteenth century. The academic literature refers to a British author Raymond Williams who produced a genealogy of English theories on culture, namely, '*Culture and Society*' that was published in 1958. In this, William argued that industrialisation and democratisation were the key processes that led to the focus of the idea of culture as a response to revolutionary change. He then offered four distinct meanings of culture as: an individual habit of mind; the state of intellectual development of a whole society; the arts and the whole way of life of a group of people (Kuper, 1999:36; Munns & Rajan, 1995:163).

Clifford Geertz, an American cultural anthropologist and ethnographer, also contributed to the discourses on culture. He published a book, titled '*The interpretation of cultures*', in 1973 in which he introduced a new interpretation of culture that became popular in all social sciences. In his interpretation, Geertz offered a series of more or less consistent meanings of culture. Firstly, he viewed culture as semiotic and instrumental to how people communicate with each other about life. Within this view culture is an ordered system of meanings and symbols in terms of which individuals define their worlds, express feelings and make their judgements. Secondly, culture is a historically transmitted pattern of meanings embodied in symbolic forms by means of which people communicate, perpetuate and develop their knowledge and attitudes towards life. Thirdly, culture is a set of symbolic devices for controlling behaviour; extra

somatic sources of information. In this regard Geertz demonstrated that cultural processes must be read, translated and interpreted (Kuper, 1999:98-99; Shoenmakers, 2002:67; Thompson, 1990). Moreover, Thompson (1990:132) calls the conception of culture that appears in the writings of Geertz a symbolic conception. This is because culture is characterised broadly as the pattern of meanings embodied in symbolic forms, including actions, utterances and meaningful objects of various kinds, by virtue of which individuals communicate with one another and share experiences, conceptions and beliefs.

To sum up: arising in this century was the idea of mass culture that was associated with mass media such as the production of films. Further, the humanistic view conceived culture as an individual endeavour in terms of intellect and spiritual development. Social scientists in this period provided a symbolic conception of culture. The discussion of the historical peregrination of the concept of culture clearly shows how the meanings of culture have changed over time. Finally, culture from this perspective is associated with features such as agriculture, decent civil behaviour, a nation's state civilisation, an individual state of being cultured through education, the process of producing films and as a symbolic concept.

3.3 AN ANALYSIS OF THE CONCEPT OF CULTURE

A review indicates that culture is one of the most contested concepts in the academic literature. In this regard Williams (1976:87) perceives culture as one of the most complicated words in the English language. In the same way, Eagleton (2000:1) also regards culture as one of the two or three most complex words in the English language. Since there is contestation around the concept of culture, I shall locate myself in this study by referring to my own cultural experiences. This is done in an effort to enhance my understanding of the meanings of the concept.

Before I began to study the concept of culture in 2014, I perceived the concept of culture to refer to my ability to belong to a particular clan or traditional group. My mother was a San woman and my father a Tsubia, and my perceptions of culture derived from this context. I grew up with my mother, as my father had already passed on before my birth. Since my mother was a San woman, I grew up observing the San customs and at the same time, I also observed Tsubia customs. I recall that, during my childhood days, gathering wild fruits was part of our lives. As

was the custom of San people, we moved from one place to another in search of food and good land for ploughing.

In the Tsubia culture we practice various values, beliefs, customs, history, symbols and rituals. We value things such as commitment to our families, respect and unity. We hold a belief that when a husband dies, we cover the woman throughout the mourning period and thereafter she goes for cleansing to prevent the spirit of her husband from returning to her. We also believe that a year after the death of a person, his/her spirit is made alive by appointing someone as a successor of the deceased to carry his name to keep it alive. It is our custom to kneel and look down when addressed by elders and to clap hands when greeting or are greeted by elders. We have a traditional chief who handles matters like cattle theft, witchcraft cases and customary marriages, to name a few. Every year we hold a cultural festival where we share traditional music, dances and food and to hear from our chief. Our houses are built with thatched grass and mud.

To enhance my understanding of culture further, I am inspired by the works of Zygmunt Bauman (1999). His major work is titled '*Culture as praxis*' in which he reflects about the concept of culture and wonder about what is living and what is death in the discourses about the concept. Bauman begins with a premise that there has been an objective phenomenon called 'culture' that, because of the notorious knowledge lag that might have been discovered late, but since discovered, could be organised as an objective reference point against which the propriety of any cognitive model could be measured and assessed. There might have been three different discourses in which the same term was turned around, causing a degree of semantic confusion; one therefore needed to separate them carefully so that the meaning in which the term, 'culture', is used in each case would be clear and uncontaminated by other users (Bauman, 1999:ix). Bauman begins his work by addressing this very ambiguity in the concept of culture and perceives culture as an essentially contested category because we use it as though we actually agree on its meaning (Beilharz, 2000:35).

Bauman (1999) discusses three different forms, namely, culture as concept, culture as structure and culture as praxis. In culture as concept Bauman indicates three main fields of discourse on culture. His first field of discourse indicates the usage of culture as a hierarchical concept where some have culture and others lack it. As a hierarchical concept culture is used to refer to the general Western mentality of a 'transmitting of culture'. This assumption of culture uses the

concept as a possession whether inherited or acquired. Culture is a very peculiar kind of possession in the sense that it shares with the personality the unique quality of being simultaneously the defining essence and the descriptive existential feature of the human creature. In other words, culture need cultivation. Bauman's other assumption is that the quality of a human being can be shaped and framed, but it can also be left unattended, raw and course, like fallow land, abandoned and growing wild. Thus, Bauman views the hierarchical notion of culture as value-saturated. Bauman's second field of discourse indicates the usage of culture as a differential concept in the sense that the concept is employed to account for the appearance differences between communities of people (temporally, ecologically or socially discriminated). Such uses of culture locate the differential concept of culture among numerous residue concepts contrived frequently in the social sciences. In Beilharz's (2000:35) words, the concept of culture is used to establish or to claim differences between people, times and places. The last usage of culture is that it is a generic concept in the sense that it feeds on the overlooked and unsaid parts of the differential concept. This is only applicable where that discourse values difference; the generic emphasis focuses on the allegedly essential unity beneath the manifest difference. The generic usage presents the reality of culture as its unity. For example, we all do the same things, are born, love, eat and die. What is different is the way we carry out these cultural practices. The generic notion of culture is coined in order to overcome the persistent philosophical opposition between the spiritual and the real, thought and matter, body and mind. In other words, it is a perpetual effort to overcome, to remove this dichotomy (Bauman, 1999:5-43; Beilharz, 2000:35).

With regard to culture as structure, Bauman notes that the structure is sought by the structuralist understanding of culture, particularly sociologists. For them culture is the set of generative rules, historically selected by the human species, governing simultaneously the mental and practical activity of the human individual viewed as an epistemic being and the range of possibilities in which this activity can operate. Bauman notes that the basic assumption of the structuralists is that culture means that both elements of the basic human experience, that is, his existence and essence, his objective and subjective modality grow ultimately from the same stem and to it they should and may be traced (Bauman, 1999:61). In culture as praxis, Bauman emphasises that culture is the only facet of the human condition and of life in which knowledge of the human reality and the human interest in self-perfection and fulfilment merge into one. It is the only knowledge that is bold enough to offer the world its meaning instead of gullibly

believing that the meaning lies over there ready-made and complete, waiting to be discovered and learned. Bauman (1999:124-139) calls this culture as praxis the structure of human praxis.

I analysed Bauman's ideas according to conceptual analysis and Gadamer's philosophical hermeneutics. Conceptual analysis relates to how we can understand concepts in relation to other concepts. One of Gadamer's principles of his philosophical hermeneutics is the notion of historical consciousness and understanding. I also began this analysis with my understanding of culture that is based on my traditional culture. I link my understanding of Bauman's ideas to conceptual analysis, historical consciousness and understanding as well as my own culture. In my reading of Bauman I expected a more thorough analysis of the concept of culture. However, Bauman do not analyse what culture means and neither does he link it to higher education. I understand that Bauman is a sociologist and offers a general sociological summary of the usage of culture. In his sociological perspective, Bauman sums up the usage of culture in three different ways, namely, culture as a concept, as structure and as praxis. Looking back at my perception of culture in the beginning of this analysis, I refer to the cultural practices that I inherited from my parents and the tribe to which I belong. These are values, beliefs, customs, traditions, symbols and rituals associated with my culture. Although Bauman does not necessarily refer to a set of practices such as mine, he seems to sum up precisely my historical peregrination of the concept of culture and my own perception of culture.

In his first discussion of the usage of culture as a concept, he generally refers to culture as being something hierarchical. This means we can use culture to refer to something that we have because we inherit it or we learn from others. In other words, culture can be passed on from one person to another or from one generation to another. The values, beliefs, customs, symbols and rituals that I practice were passed on or transferred to me by my ancestors, as is the case with culture as cultivation. Put differently, the cultivation of culture is more like planting a seed or nurture it so that it may grow in order for the descriptive features of this culture to appear. The other usage of culture is when we use culture to differentiate between people, nations, times and places. This means that culture is used to place us in different categories, for example, black, white, Namibian, South African, rich, poor, developed, under-developed, to name a few. Despite this categorisation, the generic usage of culture demonstrates the reality of culture as uniform, and the difference is in the way it plays out. In the discourse of culture as structure, culture can be used in different structural contexts, for example, I perceive culture in the sense of my own San/Tsubia context. A German would use it in the German context; a Namibian

would use it in this context, a South African would apply it to his/her context and a Xhosa would refer to a Xhosa culture. Culture as praxis is a human praxis and this usage links it with knowledge. To understand my culture is to combine my cultural reality with knowledge.

Bauman's ideas (culture in its historical context, structural and praxis) are useful for this inquiry in the sense that they relate to Gadamer's historical consciousness and conceptual analysis. Looking back to the earlier discussion of the history of higher education in Namibia and South Africa, I indicate that Namibia was a German and a South African colony, and South Africa was colonised by the Dutch and the English. From this perspective, my understanding of Bauman's ideas is that culture can be used to refer to something that someone possesses by virtue of inheriting or learning it. Culture can further be shaped and framed or can be neglected. This implies we can view culture in higher education as something it possesses, whether inherited or learned. For example, South Africa was under apartheid rule, and apartheid culture manifested in higher education as well. It seems that the same culture of apartheid in a country (Namibia), after independence, can still manifest because it is inherited and become something that higher education has. Higher education institutions can continue to nurture this culture or can neglect this culture and shape new ones. I wonder if SU still nurture the same culture that it possessed during apartheid or has it now shaped a culture as development? We can further use culture to create differences between people of which the issue of language at SU is one example. Since culture is structural, it means culture applies to higher education and one way of understanding it is through an inquiry where we can combine this cultural reality with knowledge.

On a different note, Susan Wright (1998) in her article, '*The politicisation of culture*', offers another dimension of the concept of culture. Within this dimension, a question arises: what makes the politicisation of culture useful for my study? My study thus far indicates that politics links closely to higher education in both Namibia and South Africa. Wright observes old and new meanings of culture, and she reviews how the concept had taken on a radical tone in the early 20th century. She further traces the conceptions of culture from the earliest anthropologist, namely, Taylor to the 1970s' conceptions of culture as an element of colonialism and the criticisms thereof. Wright presents the old ideas on culture that have percolated out from the academic discourse. The main features of these old ideas are: culture is bounded, it is a small scale entity; defined by characteristics; it is unchanging and a balanced equilibrium or self-

reproducing; it is an underlying system of shared meanings (authentic culture); it is identical homogenous individuals (Wright, 1998:8).

New meanings of culture (Wright, 1998) emerged from the changing political and economic conditions, particularly the end of European colonialism and the expansion into new areas of relations of production and exchange based on capital. Wright's point is also applicable to Namibia and South Africa, where the focus on culture in higher education institutions result from changing political conditions. A new meaning of culture relates to it as a contested process of meaning-making. This contest is over the meaning of key terms and concepts, that is, how these concepts are used and contested by differently positioned actors who draw on local, national and global links in unequal relations of power, and how the contest is framed by implicit practise and rules. From this contested meaning making, Wright further identifies three stages, and the first is an ideology, that is, overt attempts by identical agents to redefine key symbols that give a particular view of the world; of how people should be and behave; and should be seen as the reality of their society and history. A second stage is when such a view of the world becomes institutionalised and works through non-agentive power. A third stage is when a key term that carries a new way of thinking about one aspect of life enters other domains and becomes a diffused and prevalent way of thinking in everyday life (Wright, 1998:9).

For me Susan Wright presents both the old and new meanings of culture and for her the old ideas were elements of colonialism and its critiques. These meanings were mainly anthropological presenting a variety of characteristics. The new meanings of culture are a result of changing political and economic conditions; here culture has a political connotation. It is a political ideology in the sense that the agents of this culture have their own view of the world, establish rules and practices of how society should be oriented, decided on who has the power and new ways of thinking. From this view, culture as development at UNAM and SU can be a result of the political ideology that influence the way these universities shape practices that define how people should behave, how society should be shaped and who has authority and how this particular culture brings about a new way of thinking.

To sum up, the concept of culture is essentially contested and Bauman and Wright attest to this. Using Bauman and Wright's ideas, I have indicated that the contest is in the way the concept is used and there is no agreement on the meaning of the concept. From Bauman and Wright's analysis of culture I could pick out what I understand are the meanings of culture. For me,

culture is history, uniformity, reality, context, praxis and political ideology. In higher education we specifically refer to the culture of a higher education institution as institutional culture and I shall now turn to a discussion of this concept.

3.3.1 Emergence of culture in business studies

It is clear from my previous analysis that the concept of culture did not originate in higher education. In this section, I review the academic literature to understand how the meanings of culture began.

The academy indicates that the meaning of culture in higher education has its roots in the studies of organisational culture. Alvesson (2013:7) posits that studies on organisational culture have been conducted since the 1940s, but they were sparse and scattered until the birth of corporate culture in the 1980s. According to Manning (2013), the concept of organisational culture was prominent in business studies in the late 1970s and the Japanese were the first to use the concept. During this period, Japan emerged as an economic power and the concept of organisational culture became of particular interest. The economic power coupled with the globalisation of businesses and the disillusionment with hard, quantifiable management, spurred managers and theorists to search for models of organisational functioning that better explained the less tangible aspects of institutional life. Using a cultural lens, organisational members sought to understand the ways by which different perspectives affect day-to-day and long-range operations (Manning, 2013:90).

The Japanese, William Ouchi (1993), was one of the first academics who had an interest in business studies and was the first to make use of the term in his research. Ouchi argued that much of the success of the Japanese business came from the country's different organisational culture, and the ways this culture produced more committed, energetic and innovative employees. This implies that the term originated from the Japanese business studies after having experienced that their businesses were successful due to their organisational culture. Apart from the success of the Japanese businesses, the literature further indicates that the use of the concept of organisational culture in business studies was a ground for comparison between Japanese and American business practices. For the Japanese, organisational culture meant a way to minimise conflicting interests and to integrate each of the members of the group into a whole that works in the common interest. The United States of America used the concept,

‘organisational culture’, to analyse the strengths and weaknesses of their businesses due to the sudden, disturbing visibility of Japan as a major global competitor (Higgins, 2007:109; Jacobs, 2012:75-77; Vukuza-Linda, 2014:96). Alvesson (2013:7) sums up by saying that the increased interest was because of the view that corporate culture was a universal tool for competitiveness and excellence. This was due partly to the fertile ground credited by the culture experienced by Japanese companies and the corresponding difficulties for the US and other Western economies at that time, and partly to the exploitation of pop-management authors and consultants.

From this discussion I understand that the concept of organisational culture was widely used in business studies in the late 1970s. One of the first influential writers in business studies to make use of the concept was Ouchi. The concept of organisational culture was used as a means of comparing business practices between the Japanese and the Americans. As far as I understand, the business practices of the Japanese were successful because of their organisational culture while the Americans faced challenges. When the Americans saw how successful the Japanese were, they took it as a challenge to their companies and began to use the term to analyse their business weaknesses and strengths. However, it is not clear in the academic literature how the meanings of culture were used in business studies. Nevertheless, I have now gained understanding of where the meanings of culture in higher education comes from. I next turn to a discussion of how the meanings were introduced into the studies of this context.

3.3.2 Introduction into higher education discourses

The aforementioned analysis focuses on the beginning of the concept of culture in business studies, but not specifically pertaining to higher education. To address this gap I want to analyse how meanings of culture were introduced into higher education, and its implications. A key consideration here is Harold Silver’s (2003:157) question: does a university have a culture?

The literature indicates that the concept of organisational culture became an interest in studies of higher education in the 1980s. The concept began with William G. Tierney’s (1988) observation that the emergence of the concept in the 1980s was a topic of central concern for those who studied organisations. He emphasised the notion that it was important to recognise that the emergence of a new term, concept or idea, such as ‘organisational culture’, was always an active response to a changing social and political reality.

Tierney did not only observe the emergent importance of the concept of organisational culture, but he also became the first to make use of the concept. Jacobs (2012:76-77) and Van Wyk (2009:334) posit that Tierney was the first to propose that the concept be extended to discussions of higher education institutions so as to cover the work and running of universities as organisations. My understanding of this is that the concept of organisational culture never existed in studies of higher education institutions until Tierney saw its importance and then proposed that it should be extended to studies of higher education. Of particular interest to me in the work of Tierney is that he suggests that productive research depends on being able to enter the field armed with equally well-defined meanings. These meanings provide clues for uncovering aspects of organisational culture, as they also define elements of a usable framework (Tierney, 1988:8). Tierney further provides meanings of culture that can be utilised by cultural researchers when they study a college or university. Put differently, meanings of culture can provide a framework for studying organisational culture in universities. This framework includes the following questions when conducting a cultural study (Tierney, 1988:4-8):

- How does the organisation define its environment?
- How is the mission articulated?
- How do new members become socialised?
- What constitutes information?
- What strategy is used to arrive at decisions?
- What does the organisation expect from its leaders?

What I gather from this discussion is that Tierney proposed that meanings of organisational culture be extended to studies of higher education. As such he provided several meanings of culture that can serve as a framework to study organisational culture. He puts these meanings in a question form and relates them to how a university defines itself and how it articulates its culture. The environment of the institution, mission, strategy and leadership are some of the meanings that can help us understand the culture of a higher education institution.

Since the inception of the meanings of the concept of culture in higher education, there has been a number of different studies and approaches in the literature around these meanings. The meanings of culture have been used from a wide range of perspectives and disciplines, such as anthropology and sociology to the applied disciplines of organisational behaviour and

management science (Van Wyk, 2009:344; Vukuza-Linda, 2014:95). Some of these studies and approaches are to be found in the works of Smart and St John (1996) who tested the relative merits of two prominent lines of enquiry, namely, typology of culture types (clan, bureaucracy, adhocracy and market cultures) and strong cultures (organisation practices such as policies). Their study sought to determine whether the two lines of enquiry operate in an independent or conditional manner in explaining the hypothesised linkage between organisational culture and performance. In their attempt to determine this linkage, culture type (typology) and culture strength (policy) proved to be useful meanings in their study. Their findings show multiple culture types of organisational culture within universities.

Sporn (1996) analyses the essentials of the relationship between university management and university culture and introduces a typology as an interpretive model of the analysis. Sporn uses the concept of university culture instead of organisational culture, which, according to Van Wyk (2009:337) can be used as a key concept when speaking of institutional culture. Within this thought Sporn (1996:45) describes university culture as the values and beliefs of university members, which occur as part of a historical process and are transmitted by language or symbols. These values and beliefs influence the decision making at universities. He further mentions that university culture influences the behaviour of role players, as well as governance and decision making. In the same way Van Wyk (2009:337), with reference to Mora, indicates that university culture is regarded as the beliefs of the members of the university community that have developed over centuries and are transmitted through both language and symbols. He further mentions that the university culture is decisive in determining the behaviour of members of the university community, as well as in the governance and decision-making processes of the institutions.

Moreover, Sporn (1996) focuses on the analysis of university culture as a whole as opposed to disciplinary culture. The study uses a culture dimension as a framework for the analysis, namely, strength (shared set of consistent values and methods), orientation of the culture (values, attitudes, beliefs and patterns of behaviour of university members), external focused cultures (internal dynamics such as bureaucratic process) and internal focused cultures (external development such as mission statements). The findings from that study show the culture at Wirtschaftsuniversität Wien (site of analysis) to be complex. This is due to the existing subcultures on the one hand with specific values and beliefs that guarantee a certain degree of freedom concerning the development of new ideas in teaching and research. On the other hand

is the missing guideline for the university as a whole, which makes it difficult for the university members to base their work on the overall standard and to identify with the mission. Thus, the culture of the university was found to be externally oriented.

Smart, Kuh and Tierney (1997) examine the relationship between institutional culture, decision-making approaches and organisational effectiveness. They examine this in relation to four sets of variables as a framework for their analysis. The first set comprises of seven variables: college size, financial health, transfer emphasis, career emphasis, adult emphasis and union status. The second relates to four types of institutional cultures: clan, adhocracy, market and bureaucratic culture. The third comprises of decision-making processes such as rational (collegial) and autocratic (political). The last one represents the global effectiveness.

Kezar and Eckel (2002) use the concept of institutional culture to look at its effects on change strategies. Their study adopts two conceptual frameworks of culture, namely, Bergquist's institutional culture (collegial, managerial, developmental and negotiating culture) and Tierney's unique institutional culture (environment, mission, socialisation, information, strategy and leadership). These frameworks provide a lens for examining the effects of institutional culture on change strategies. By change strategies they mean senior administration support, collaboration leadership, robustness, design, staff development and visible actions. Findings from this study show a relationship between institutional culture and change strategies. Change strategies seem to be successful only if they are culturally aligned or coherent with culture.

I indicated that Tierney was the first to write about organisational culture and also the one who proposed the use of the concept in discourses in higher education. He proposed the extension of the concept with an idea that universities could be run in the same way as organisations. In other words, the concept was also applicable to discourses in higher education institutions. Having seen how culture alleviated some conflicting problems within business organisations, it was then extended to discussions of higher education institutions. The concept's extension was aimed to solve similar problems to those faced by corporate businesses. The usefulness of Tierney's ideas is that they enhance my understanding of the meanings of institutional culture. Tierney's framework provides clues on how the meanings of culture are articulated in institutional documents for universities, since in this chapter I attempt to construct meanings of culture as development.

3.3.3 Disciplinary foundations of culture in higher education

Välimaa (1998:119) posits that higher education cultural approaches that focus on culture were rooted mainly in the traditions of sociology and anthropology. Vukuza-Linda (2014:96) builds on this observation by stating that sociologists tend to research larger social units and usually assume the existence of subcultures, which may hold distinct norms, values and beliefs with the larger group. For them, a unit may have multiple cultures: culture as an independent variable or as a heterogeneous variable.

With regard to anthropology, Välimaa (1998:119) argues that an anthropologist can study culture much the same way that he studies a primitive tribe or a modern community. For Manning (2013:92) an anthropological framework offers a deeper perspective of organisational life. Anthropologists assume that lesser complexities of organisational life can be better understood. Manning further interprets that an anthropologist's view of culture is that all organisational members play a role in shaping culture and the construction of meaning from individual and collective experience. The benefit of this perspective is that, as an underlying foundation for the cultural perspective on organisations, it provides a powerful means with which to view organisations. Some of the underlying assumptions in anthropology include:

- A cultural group, over time, forms a unique culture made visible in its rituals, language, architecture, stories and other tangible and intangible outcomes of culture action.
- Organisations encompass unique cultures that can be understood and interpreted through ethnographic techniques such as interviewing, participant observation and document analysis.

From an anthropological perspective, Tierney states that culture is perceived as a particular web of significance within an organisation setting. In other words, looking at the culture of an organisation as a traditional anthropologist would study a particular village or clan (Tierney, 1988:4). This means that studies of culture in higher education were first introduced by anthropologists and sociologists. Sociologists used culture to study units in higher education called subcultures. Their perception of culture is that a unit in a higher education institution constitutes many cultures. Anthropologists study culture in higher education the same way they study a village or clan. I am of the opinion that the sociologists and anthropologist were not interested in analysing the meanings of the concept of culture in higher education.

3.3.4 Why a cultural perspective in higher education?

An inquiry of culture in higher education is useful and Manning (2013:90) suggests that the faculty, administration, students and other stakeholders in higher education can achieve a richer, more complex understanding of organisations. In the same way Tierney (1998) regards organisational culture as a useful concept for understanding management and performance in higher education especially in universities. A review of the literature indicates that culture has an important role to play for at least three reasons.

Firstly, culture influences occur at many levels, within the departments and institution, as well as in the system and at state level. Higher education institutions are influenced by powerful external factors (demographic, economic and political). They are also shaped by strong forces that emanate from within. The internal dynamics has its roots in the history of the institution and derives its influence from values, processes and goals held by the members. Since the external and internal influences may hold varying perceptions about culture, an understanding of the meanings of culture can help foster the development of shared goals. Studying the cultural dynamics of educational institutions and systems equips us to understand, and can reduce adversarial relationships. Thus, culture plays a role since it reflects what is done, how it is done and who is involved in doing it. It also relates to decisions, actions and communication both on an instrumental and a symbolic level (Tierney, 1988:4; Manning, 2013:90).

Secondly, culture plays a role as it exists through the actors' interpretation of historical and symbolic forms. The culture of an organisation is grounded in the shared assumptions of individuals participating in the organisation. The shared assumptions are often taken for granted by the actors themselves, and these can only be identified through stories, special language, norms, institutional ideology and attitudes that emerge from individual and organisational behaviour. With this in mind culture can be viewed as both a verb and a noun. As a verb, culture is a medium through which people take action, create meaning and achieve purpose. As a noun, culture builds congruence, gathers people as a community, creates clarity, builds consensus and endows strength. This makes higher education institutions complex, ambiguous and long standing. Within this understanding of culture, an analysis of culture is not to be an experimental science in search of law, but an interpretive one in search of meaning. That is to say, an analysis of organisational culture of a university cannot be understood unless

one looks, not only at the structure and natural laws of the institution, but also at the actors' interpretations of the institution itself. Instead of viewing higher education institutions as fixed, complex multiple meanings and paradoxical messages, culture create opportunities for interpretation, clarification and learning. Culture also requires critical thinking and deep reflection. To understand the meanings of culture, one must learn to read and interpret the ways of operating, language and cultural elements within the setting (Manning, 2013:90).

Thirdly, like human beings, higher education institutions are complex, ambiguous and long standing. They face challenges in terms of decision making, costs increase and allocation of resource leaders. Since culture has an influence in decision making, a lack of understanding about the role of culture inhibits the ability to address these challenges. As such, leaders in higher education can benefit from understanding their institutions as cultural entities. Properly informed by an awareness of culture, tough decisions may contribute to an institution's sense of purpose and identity. For this to be effective, leaders must have a full, nuanced understanding of culture. This more nuanced multifaceted approach is particularly useful during decision making, programme development and planning (Manning, 2013:91).

While reviewing the literature I encountered Mats Alvesson's (2013) work, titled *Understanding Organization Culture*. Alvesson suggests that it is difficult to argue that a cultural perspective is important in the sense that cultural analysis may be applied to all kinds of social phenomena. He makes a point that culture research concentrates on meanings anchored and transmitted in a symbolic form. The meanings of culture guides thinking, feeling and acting. He further posits that it may be argued that culture denotes something too vague and broad to be useful, but an analysis of culture is more delimited and precise, as it is directed at specific phenomena: how people think strategically, how they interpret and respond to the acts of a superior, how they understand the customer and how they give meaning to a label such as 'market orientation'. Alvesson concludes that it should not be culture as a specific object, but as the shared meanings of a specific phenomenon that should be addressed. Culture is a perspective rather than a robust object (Alvesson, 2013:6).

From this discussion I understand that a cultural perspective is useful in the sense that it provides all stakeholders of an institution with a deeper understanding of their institutions. Higher education can further understand the management and performance of their institutions. It appears that strategic decision making in higher education institutions is influenced by

outside factors (environmental, economic, political, and global trends) within the setting of the institutions. These outside and inside factors have conflicting cultural ideas on how the institution should function. Within the institution there are also conflicting values that emanate from departments, faculties, management, students and the history of the institution. A higher education institution can derive its culture from all these external and inside factors. To reduce these conflicts culture is a tool that can be used to understand them. Thus, the usefulness of culture is that it is not limited to a particular context, but it applies to all social phenomena. Not only can we apply culture to all social phenomena, but the concept appears in many different forms. For example, politics, economy and globalisation can all be forms of culture.

3.3.5 Culture in higher education in Namibia

Culture in higher education in Namibia can be understood in terms of the history of the country and of higher education. Namibia came to independence in 1990 with an underdeveloped higher education system. The existing institution, the Academy for Tertiary Education had a combination of a nascent university with a Technikon and a College for out of school training. This institution only served a privileged few and was based on apartheid laws of racial segregation. The Windhoek College of Education catered for the white community. The Black teacher training colleges had limited and inadequate resources to meet the needs of the people. Some Namibians studied in Lusaka at an institution that was created to address the Namibian needs such as the United Nations Institute for Namibia (MHEVTST, 1998:2-5).

These paths left the country with a shortage of skilled, experienced and educated human resources at all levels of employment. The country also faced a high unemployment and under-employment, as the majority of the population lacked employment skills, education and experience. In schools there was a lack of secondary school teachers particularly in areas of mathematics and science. Given this long neglect of higher education provision, it was envisaged that higher education can serve as a crucible of cultural renewal and revitalisation. It can promote discovery, innovation and the promotion of new ideas, which can bring about higher productivity and improvement in the living standards of all people. Higher education further can produce and nurture critical voices in society (MHEVTST, 1998:2-5).

As I reviewed the literature, I found a book published by the United Nations Institute for Namibia (UNIN) before Namibia gained independence in 1986. The book is almost like a

suggestion or proposal on how education should be conceived in a newly independent country. In this book, UNIN views education and culture as perspectives for national reconstruction and development in Namibia. In terms of culture, UNIN suggests that a strategy for national reconstruction and development could be meaningful if it embodies the whole fabric of a nation, that is, the people. For UNIN the people are the central motive for development; its aim and reason and culture becomes another aspect in which the motive for development can be realised.

UNIN (1986:536-537) further describes culture as the sum total of the manifestation of a person's activities in his/her process of being and becoming. At his/her existential level, a person strives to tame his/her environment for sustenance as well as relates to and cooperate with fellow human beings. In this process fundamental patterns of behaviour, attitudes, values, beliefs, the patterns of values, self-expression and world outlook that determine the identity of a community form the mirror through which the community defines its identity. Through the cultural processes the community perpetuates and recreates itself, and this self-renewal forms the basis of development and social progress. The culture of a community shapes and determines that community, capacity for and attitude towards development. Culture could therefore be regarded as a factor for and in development.

Although there is very little research conducted on culture in higher education in Namibia, I understand that there was no adequate system of higher education in place. When Namibia gained independence, it was expected of higher education to restore culture both in higher education and at a national level. That culture of discovery, innovation and the promotion of new ideas, which never existed, was what higher education in Namibia was expected to restore. It was to embrace the whole nation of Namibia. This suggested that the people who had to discover new ideas and bring about innovation and higher education had to promote these discoveries and innovations. This gives me an impression that culture in Namibia refers to development.

3.3.6 Culture at the University of Namibia (UNAM)

In this section I review the academic literature on the concept of culture at UNAM to understand what various authors perceive as the meanings of culture at the institution. I conducted a study in my master's degree in which I attempted to understand how institutional

culture is constructed and articulated by UNAM. I reviewed the literature to understand the concept of culture and I found very little research in this context (Kabende, 2015). To date, I expected to find a thorough analysis of the meanings of culture at UNAM and the meanings of culture as development specifically. However, in a review of the literature I encountered three studies that refer to the culture of UNAM.

The first is an article by Kirby-Harris (2003), *Universities responding to policy: Organizational change at the University of Namibia*. This article does not specifically refer to the culture of UNAM, but Kirby-Harris highlights some useful points for my inquiry. Kirby-Harris specifically attempted to address the question of how the university changed in response to or in interaction with external, and particular government policies over the period of eight years (1992-1999) since its establishment. He argues that the development of UNAM since its establishment has been studied within the context of the formation of the newly independent South African state of Namibia. Kirby-Harris then utilises a hybrid framework based on neo-institutionalism and resource dependency to analyse the account of key respondents who were involved in his study.

Two of the themes that emerged from his analysis is institutional identity and integration. Kirby-Harris indicates that UNAM has a relatively weak identity caused by the institution's delayed proper establishment arising out of the early years of conflict. At its establishment the University borrowed a traditional British university model that emphasised departmental and to some extent faculty loyalties at the expense of institutional integration. The structures, curricula and systems were of British elite and eventually transplanted into the institution's culture. The other theme is the influence of government ideology and its value system that have a strong influence on UNAM. Kirby-Harris viewed government as having a strong set of values that are also self-evident in the Namibian society. Further, the institution lacks a strong identity and associated values. For Kirby-Harris this perspective has a positive implication for UNAM in the sense that its comparative weakness of identity and a strong association with the values of the state have resulted in a conducive environment for major change that is congruent with government values. The university further has had a significant discretion to shape its own development, responding to external influences in an economically rational manner (Kirby-Harris, 2003:365-370).

The second study is a case study report conducted by the Scholarly Communication in Africa Programme (SCAP). This Programme was not specifically on the concept of culture at UNAM, but its focus was on the scholarly communication at UNAM in the Faculty of Humanities and Social Sciences (FHSS) in particular (Trotter *et al.*, 2014). Despite this, the SCAP provides further insights on the meanings of culture at UNAM. The SCAP set out to understand the current state of scholarly communication activities at UNAM, and how the use of Information Communication and Technologies (ICTs) platforms and open access publishing models can contribute to improving strategic scholarly communication as well as the institutional structures that the university needs to support (Trotter *et al.*, 2014:13). The SCAP provides a snapshot of the policy landscape that shapes UNAM's research and communication activities by viewing three different contexts, namely, the international, national and institutional contexts. These contexts laid a platform for an analysis of the relationship between scholarly practices at UNAM and the policy environment of Namibia. At the national context the Programme analysed the Namibia Vision 2030, Fourth National Development Plan (NDP4) and the Research, Science and Technology Act. At institutional level they analysed UNAM Vision and Mission, the UNAM Research Strategy, the UNAM Strategic Plan (2011-2015), teaching, publishing and promotion assessment guidelines and the UNAM Scholarly Communications Policy (Trotter *et al.*, 2014:59-73).

In terms of research and communication practices at UNAM, the SCAP findings indicate two aspects that relate to culture, namely, research culture and institutional culture. With regard to research culture, the SCAP found that UNAM's research culture can be described as nascent. This is because, at UNAM, there is a low level of networking, collaboration and communication between colleagues within the faculty, though opportunities have been gradually expanded. There is a low sense of peer expectation regarding collegial research production and a comparatively low participation rate in journal review editorial boards. In addition, a large proportion of the FHSS academic staff are lecturers or junior lecturers who are largely devoted to the teaching mission rather than a research mission (Trotter *et al.*, 2014:135-136).

In terms of institutional culture, the SCAP refers to leadership at UNAM. Leadership is one of the meanings of institutional culture (Vukuza-Linda, 2015). The SCAP describes UNAM institutional culture as developmental in the sense that leadership is not centralised nor decentralised, but it is distributed across faculties. Within this culture, the SCAP findings

indicate the following: first, senior scholars at UNAM lead by example in building a research culture. This means that senior scholars act as role models who exemplify good research activities to others and in turn develop their capacity. These senior scholars often occupy positions of leadership in faculties, departments or committees and distinguish themselves by their solid research and publication records. Power in this system is not top-down (managerial), side-to-side (collegial), but front-back (developmental) (Trotter *et al.*, 2014:136).

Third is a study that I conducted with the title *A conceptual analysis of institutional culture at a Namibian university* (Kabende, 2015). The unit of analysis was the University of Namibia. The approach to this study was mainly philosophical and employed Gadamer's philosophical hermeneutics as a methodology and conceptual and documentary analyses as research methods. By using the methodology and conceptual analysis, I analysed the concept of institutional culture, and meanings of institutional culture were constructed such as typology, history, strategy and scholarship. These meanings served as a framework for analysing UNAM's institutional policy documents. The documents analysed included Namibia Vision 2030, UNAM's Strategic Plan, the Research Policy and the Scholarly Communications Policy. The findings from the analyses revealed that the institutional culture at UNAM is influenced by a national policy known as Namibia Vision 2030. This is because the vision requires UNAM to contribute to the transformation of the social and economic development of the Namibian people. As a result, UNAM is a developmental institution since it is in the process of transforming the social and economic development of Namibia (Kabende, 2015). I assume that this study will build on this existing discussion on institutional culture, provide further insights into culture as development and fill the gap in the literature.

However, Kirby-Harris and Trotter *et al.* do not provide a detailed analysis of the meanings of culture in higher education. They also do not indicate how it is constructed and articulated by UNAM. In other words, they do not provide an explanation of what is meant by institutional culture, because their studies do not specifically focus on institutional culture. Kirby-Harris focused on the organisational changes at UNAM in its attempt to respond to government policy. His intention was not to analyse the meanings of culture at UNAM. By implication, Kirby-Harris views UNAM as being in a political dependent position, as it relies on government policies to shape its own identity. Trotter *et al.* refer to institutional culture, but they do not provide a detailed analysis of the meanings of culture at UNAM. They refer to some of the meanings of culture such as language and scholarly communication without any clarification

of what they mean by culture. They further refer to the culture at UNAM as developmental with reference to leadership because they do not refer to development as a form of culture. Despite this, I acknowledge the insights that they provide in terms of the culture for UNAM. Further studies are needed to provide deeper insight into the concept of culture as development in the Namibian context. My study is an attempt to fill this gap in the literature.

3.3.7 Culture in higher education in South Africa

The concept of institutional culture in South Africa has been identified as a key driver behind higher education transformation (Vukuza-Linda, 2014; Jacobs, 2012; Van Wyk, 2009; Luvalo, 2017). The concept of transformation generally implies change. According to Matthews & Tabensky (2015:5) to transform means to change, but not just any change; rather a deep and meaningful change for the better. Van Wyk (2009:32-33) perceives transformation to imply fundamental change as opposed to mere reform, superficial or cosmetic change. He develops his notion further by describing transformation as democratic change. He adds that the concept is embedded in a political, social, cultural and economic context. It refers to political change from apartheid to democracy. The concept is the primary vehicle for social, cultural and economic transformation.

The higher education transformation agenda began as a result of historical racial inequalities during the apartheid period. According to Vukuza-Linda (2014:57), the population were identified and registered from birth as one of four distinct racial groups: White, Bantu (Black African), Coloured and Indian. This was also the case at public sector institutions that were created on the basis of race, language and ethnicity. In the higher education sector, racial inequalities came into play, as some universities were designed to cater for black students and other large well-resourced universities catered for white students (Matthews, 2015:73). There were also legal constraints that prevented institutions, designated for the use of one race, from enrolling students from another race group. This meant that black students could not enrol at white institutions unless they were granted a permit by the Ministry of Education (Bunting, 2002:61). In terms of language, there were historically white institutions that were divided in two sub-groups. The first were those universities in which the main medium of communication and instruction was Afrikaans (at that time the language of most people in government). Second was those in which the main medium of communication and instruction was English. The historically White Afrikaans-medium universities comprised of those universities that used

Afrikaans as the medium of communication and instruction. An example of some of these universities include University of Pretoria, Potchefstroom University, University of the Orange Free State, and Stellenbosch University. The historically black institutions were also divided into two sub-groups: (1) four universities for Africans (Medical University of South Africa (Medunsa)), University of the North, Vista University, University of Zululand), (2) this group consisted of two universities: one for Indians (University of Durban-Westville) and one for Coloureds (University of the Western Cape).

At the end of apartheid in 1990, there was a need for transforming higher education institutions, and one aspect of this was cultural change. Higher education is regarded as an important case for the transformation agenda because it plays a role in developing the next generation of citizens. Taylor (2015:203) states that for a post-apartheid society to have productive and responsible citizens essential for a democratic life, higher education institutions must interrupt the operation of the apartheid-era habit and practices and help cultivate new ones. Transforming institutional cultures refers to transforming a society in such a way that it no longer reflects the apartheid-era values and structures. Similarly, Matthews and Tabensky (2015:5) posit that transformation in South African higher education attempts to change higher education institutions in such a way that they no longer reflect the values promoted by apartheid, but rather reflect the values embodied in the country's Constitution. It is an attempt to eliminate historical inequalities.

Along the lines of higher education transformation, the concept of institutional culture has become a national interest as Higgins (2007:97) points out; institutional culture has become a buzzword in recent discussions of higher education institutions. The concept is prominent in policy and institutional discourses and much of the studies focus within the policy context of the need to change or transform institutions (Thaver, 2009; Jacobs, 2012:88). According to Vincent (2015:21) it is argued that there is a need for higher education institutions in South Africa to change their institutional cultures. He further adds that there is a need for change in the culture, values and practices of universities. As a result, higher education scholars wonder whether the concept may well be the key to the successful transformation of higher education (Vukuza-Linda, 2014; Jacobs, 2012; Van Wyk, 2009). However, Vice (2015:47) argues that a transformed institutional culture is a transformed way of doing things and the set of values and norms that inform it is unprejudiced, welcoming of diversity, has intent on acknowledging and transforming a damaged legacy as well as being responsive to its history and context. A

transformed culture is a miniature reflection of a socially and politically transformed society. This kind of transformation is articulated in the mission statements of most South African universities.

Duderstadt (2000) refers to cultural change and, given the insertion of institutional culture into debates on higher education transformation, it is understandable that there is a lack of understanding of what cultural change is, or how universities should change their culture. Since the concept became an issue of interest, there has been a number of studies attempting to understand institutional culture at higher education institutions. These various studies have been conducted in different ways and from a variety of interpretations. Thaver (2006) sets out to investigate the efficacy of the concept, ‘at home’, for analysing institutional culture at higher education institutions. The study focuses on how students perceive elements of institutional culture. Higgins (2007) seeks to defamiliarise the current dominant sense of institutional culture in South Africa. He argues that the idea of institutional culture is based on a constitutive contradiction between instrumental and constitutive understandings of the social process. Cross and Carpentier (2009) investigate the process of learners’ affiliation to the university culture, and difficulties associated with their academic success or failure. Their analysis focus on student profiles and responses from selected lecturers.

The concept of institutional culture is very prominent in discourses on higher education in South Africa. Most of the themes relate to transformation in terms of race, language, democracy, history, academy and student profiles. These are meanings of institutional culture with very little focus on culture as development.

3.3.8 Culture at Stellenbosch University (SU)

Stellenbosch University is one of the oldest higher education institutions in South Africa, and it is struggling to transform its institutional culture. It is situated in South Africa’s oldest town, Stellenbosch. The town was founded and named by the then Governor of the Cape Colony, Simon van der Stel. Stellenbosch literally means, “Van der Stel’s forest”. SU is a medium-sized Afrikaans university and is historically strongly associated with the development of apartheid. The university was characterised by being racially and ethnically exclusive (Jacobs, 2012:163).

It is within this context that South Africa expects SU to transform its institutional culture so that the institution may no longer reflect the values promoted by apartheid, but rather reflect the values embodied in the country's democratic constitution. In 2009 Van Wyk set out to explore the institutional culture for SU. He found many meanings of institutional culture in SU's institutional documents, such as values and codes of conduct, perceptions, physical symbols, language, ceremonies, university structures and bodies, corporate facilities and sport. He also writes about several aspects that influence the nature of institutional culture in universities, namely, environment, mission, socialisation, information, strategy, leadership, management, institutional practices, institutional traditions, language, symbols, institutional priorities and national and local policies and procedures. From these he explores language at SU as a meaning of institutional culture. In his analysis he finds that the institutional culture at SU has not changed enough to effect transformation from its historical position as a white, advantaged institution (Van Wyk, 2009).

Jacobs (2012) explores how institutional culture is organised, constructed and articulated by SU and the University of the Western Cape. She observes a large set of constitutive meanings of institutional such as values and beliefs, leadership, decision making, subcultures, environment, language and knowledge production. She narrows this large set of meanings down to four recurring ones as a specific theoretical framework for her study (shared values and beliefs, language, symbols and knowledge production). Findings from her study suggest that the institutional policy documents conform to the constitutive meanings. In terms of SU, the university has commendable strategic initiatives to transform its institutional culture. Although this is so, there has been sufficient engagement with the challenges of transformation. Despite these findings, she poses a concern that there is a lack of an adequate articulation of the concept of institutional culture, which can create an inadequate understanding of the concept at SU (Jacobs, 2012).

From this discussion, it is clear that SU is struggling to change its institutional culture and still embodies the values and practices of apartheid. The language issue is not only a concern at undergraduate level, but also at a postgraduate level. I testify to this because I did my BEd Honours degree at this institution and in one of my modules the lecturer had to switch between Afrikaans and English and this created a confusion for me. In addition, there were protests in 2014-2015 with regard to the institutional culture particularly the language issue at SU. The undergraduate students held the protests and it does not seem as if the language issue was

resolved. However, Van Wyk and Jacobs focused their analysis of institutional culture for SU using a number of meanings of institutional culture. As such, there is very little research conducted on culture as development, and this inquiry is an attempt to address this gap in the literature.

3.4 DISCOURSES ON CULTURE AS DEVELOPMENT IN HIGHER EDUCATION

In this section I analyse culture as development in a higher education context, and I first want to analyse the concept of development generally in its historical context to understand how the meanings of the concept has been used and changed over time. I further want to understand how the historical peregrination of the concept has contributed in the way in which UNAM and SU articulate culture as development. In the second section I focus on analysing higher education and development specifically. I conduct this analysis according to the principles of Gadamer's philosophical hermeneutics and conceptual analysis. I shall draw on the academic literature to understand the themes under this section.

3.4.1 A HISTORICAL PEREGRINATION OF THE CONCEPT OF DEVELOPMENT BEFORE 1949

In his principle of historical consciousness, Gadamer (1975:174) develops his argument further by positing that we may find that our texts are not the only sources, but that historical reality itself is a text that has to be understood. Within this principle I organise this historical peregrination according to recurring themes. I do this because I observe an intertwined and a very long history of development in the literature and organise it according to themes that provide ease of reading. I, therefore, begin this historical peregrination with the enlightenment era, then proceed to colonialism and capitalism and lastly to the classical political economists of this era.

3.4.1.1 Enlightenment

The concept of enlightenment emerged in Western Europe around the 16th right through to the 18th century. Enlightenment is a Eurocentric concept that was used to refer to the revolution in philosophy and theory that occurred during the centuries. The concept was used in the period when civilisation went through a revolutionary change that is later deemed to have been

beneficial (Peet & Hartwick, 2015). They further posit that the concept reflected the growing belief that human reason could be used to combat ignorance, superstition and tyranny in creating a better world. The main proponents of this belief were religion and the domination of society by a hereditary aristocracy that used force and conservative traditions to have its way. Schech and Haggis (2000:5) view the enlightenment as a set of interconnected ideas, values, principles and facts that provide both the image of the natural and social worlds and a way of thinking about it.

In terms of religious beliefs, Shoenmaker (2012) provided a brief overview of this period and explains that the enlightenment was an era of economic, social and intellectual changes that marked the rise of a self-confident, middle-class citizenry or bourgeoisie out of the primitive societies of the middle ages. The European society of the 16th right through to the 18th century was dominated by the Roman Catholic Church. This church proclaimed and preached humbleness with respect to divine salvation. The pope, cardinals, bishops and parochial priests of the church oriented the life of people on the hereafter with much intense wealth. In its orientation of life, the church allowed the aristocracy as God's appointed administrators of the land. This aristocracy protected its own position as well as that of the church with militaries and demonstrated its material control in society with much wealth as the church itself. The citizenry emancipated itself from this social order by its own increasing wealth, and this emerging class began to understand that it was possible to build another society and to challenge the existing order (Shoenmaker, 2012:9-10).

Schech and Haggis (2000) further describe this period as rooted in the enlightenment philosophers of the 18th century. During this period traditional forms of knowledge were dependent on religious authority, such as the Bible, which was assumed to have kept people ignorant and superstitious. Because of these traditional forms of knowledge, the enlightenment philosophers brought new ideas based on experience, scientific experiment and reason. For them, one of the most powerful ideas of these philosophers was that the natural and social condition of humans could improve through the application of reason and science. Schech and Haggis (2000:4-5) summarise the enlightenment ideas as the following: reason, empiricism, science, universalism, progress, individualism, secularism, toleration, uniformity of human nature and freedom.

Within this, though, a review of the academic literature indicates that three political economic philosophers who were mainly protestant Britains, namely, Thomas Hobbes (1585-1679), John Locke (1632-1704) and David Hume (1711-1776) made their contribution. Thomas Hobbes viewed society as a calculus of power relations, with power traded like a commodity, the values of the individual measured by the difference accorded him or her by others. Hobbes suggested that rational self-interestedness was a moral obligation as could realistically be found. John Locke accepted the medieval Christian view that God originally gave the earth and its products to all people in common. Locke contended that human individuals had rights to the subsistence (food, drink) derived from the earth. These products had to be appropriated through labour by individuals with natural rights over their own persons. For David Hume human beings were being compelled by a consuming passion, that is, greed for goods and possession, a drive that he found directly destructive of society. He argued that the greater interest of the self-interestedness and social responsibility could be reconciled although self-interestedness was the more basic part.

It seems to me that the period of enlightenment was accompanied by thoughts on how society can be viewed. The European society of this time was constructed according to the dominant Roman Catholic Church. The church regarded itself as God's only appointed administrators of land. Within this thought the church exercised material control on society in terms of wealth. This provoked critiques by the enlightenment philosophers who became concerned with the manner the church used society to extract wealth for itself. They further thought of constructing a new society through reason and scientific experiments. However, the concept of development did not exist in this line of thinking, but material wealth did.

3.4.1.2 Colonialism and Capitalism

Capitalism was a period that was closely associated with colonialism. According to Loomba (1998:3) modern colonialism was established alongside capitalism in Western Europe. He further notes that the ideas of colonialism started around 1492 right through the 1900s. As a concept, colonialism comes from the Roman, '*colonia*', meaning farm or settlement. According to the Romans, *colonia* referred to those Romans who settled in other countries, but still retained their citizenship (Loomba, 1998:1). For me the Roman idea of *colonia* was only associated with settling in another land while you remain a citizen of Rome. The idea had nothing to do with politics, control or power over the land they settled in. This demonstrates

that the concept of colonialism derives from the Roman notion of '*colonia*'. I indicated that the European society of the early centuries were dominated by the Romans, and it is not surprising that the ideas of colonialism were spearheaded by them.

Moreover, Willis (2007:18) interprets colonialism as the political control of people and territories by foreign states. This form of control represents global power differentials and is associated with the dominance in other spheres such as economy and cultural practices. Loomba (1998:2) perceives colonialism as the conquest and control of other people's land and goods. For Osterhammel (1997:15) colonialism means not just any relationship between masters and servants, but one in which an entire society is robbed of its historical line of development, is externally manipulated and transformed according to the needs and interests of the colonial rulers. Sharma and Gupta (2015:141) view colonialism as a historical concept where people from one continent (mainly from Western Europe) forcibly subjugated the people of other four continents of the world. I understand this to mean that colonialism was not a peaceful endeavour or an act of agreement. It came in a form of war, people were killed and land was taken away from them. Not only did local people lost their land, but also their peace, interests and natural resources, as they were captured as slaves for the colonisers. Other things such as pain, suffering, death, fear, sorrow and wounds were inflicted and families were torn apart by colonialism.

Schech and Haggis (2000:7) further relate colonialism to development and posit that colonialism was perceived as an exercise in development. For them, colonial expansion and the colonial territories constituted not only a source of wealth or to be exploited by the colonial administration, but also a convenient workshop in which to invent and try out new development doctrines. The colonial endeavour was often justified in the name of progress and the civilising mission. The Europeans supported colonialism as a vehicle through which modern structures could be introduced into the so-called barbaric non-Western world. I certainly do not agree with the European perspective that the non-Western world was barbaric. The European colonial administrators perceived of themselves not as exploiters, but as benevolent agents of progress who have taken on the heavy burden of bringing the underdeveloped colonies into the modern age. The colonisers seemed to have reasons for their actions and this discussion implies that colonialist practices was a means for development. Colonialism was almost like trying out a new project to see if it could work. However, if one is trying out something new, couldn't it be in peace and in agreement with the locals to try out their new inventions?

Furthermore, the notion of capitalism was grounded in the ideas of colonialism. Although it started in 1497, capitalism was made popular around the sixteenth century right through to the late eighteenth century. The literature suggests that capitalism has its roots in Great Britain and later began to expand rapidly all over the world. There is also a view that capitalism first developed in Europe between the fourteenth and sixteenth centuries (Larrain, 1989:5; Harris, 1999:163). As a concept, capitalism was used to describe the accumulation of capital through trade and plunder (Gardner & Lewis, 1999:70). Similarly, Willis (2007) regards capitalism as the production of market exchange. Harris (1999:164) further identifies distinctive features that are associated with capitalism. These are: pervasive commodification of virtually all goods and services, including land and labour; trading in stock and bonds; the relentless pursuits of profits by individuals and firms in virtually every instance of production, distribution, and consumption; the accumulation of profits to form capital and the reinvestment of capital to make more profits and more capital. This implies that the colonisers paid attention to colonialism and at the same time focused on capitalism. Capitalism was a way of accumulating wealth. They did this by exploiting local people and make them workers through hard labour.

In Britain capitalism was entirely practised by the British merchants whose transactions only benefited European businesses. Their trading businesses were conducted in the African, Asian and American countries. Their merchant capitalism focused on adventurous expeditions for certain products. They refer to this period as a better system of exchanging goods between the travellers and the natives (Sharma & Gupta, 2015:141). In addition, Willis (2007:22) posits that one of the most profitable forms of merchant capitalism was the slave trade. This form of trade was the key in expanding tobacco and sugar production, as slaves were the mainstay of the plantation workforce. For example, the British had bases in Gambia and Sierra Leone, and the French had theirs in Senegal. The local chiefs in these areas supplied African slaves to the merchants in exchange for goods such as inferior quality weapons and clothes. This took place around the Gulf of Guinea in West Africa where slaves were carried as cargo by ships to plantations. This shows that wealth was accumulated through the slave trade.

While the colonisers were practising capitalism and colonialism, they constructed a colonial system in Mexico. This began following the arrival of Columbus in the Americas in 1492 and lasted till about 1570. The Portuguese and the Spanish were the leaders, and before the construction of the colonial system, some European overseas experiments exhibited elements

of future territorial colonialism, notably, the Portuguese in the Guinea Coast and the Spanish on the Canary Islands. The Portuguese in the phase of their commercial supremacy intervened as merchant warriors in the then existing Asian commercial networks. Both the Spanish and Portuguese established methods of bureaucratic organisations and governance structures (Willis, 2007; Osterhammel, 1997:30). After 1570 the plantations became widespread as a form of enterprise in Brazil. The workers who worked on the plantations were brought in from Africa as slaves to produce goods for the European market. At first, this form of enterprise was dominated by the Spanish, but towards the sixteenth century, the Dutch, British and French also came to the fore. They expanded into the world of the Caribbean Islands and this was associated with internal European rivalries for power, primarily motivated by the wish to imitate the road to the successful sugar economy (Osterhammel, 1997:30).

The second period was from 1630-1680 when the Spanish and Portuguese used what they called the “New World” as a means of exporting raw materials, particularly silver. America was the first overseas periphery of the European world economy and was seen as a dependent area to which the function of supplying primary goods was assigned. For this to occur, export-oriented production sectors were created anew, and the forms of labour were introduced. Between 1637 and 1657 the Dutch occupied a colony in Northern Brazil and brought the sugar revolution from Brazil to the Antilles. By 1680 plantations were laid everywhere and at the same time, technical and social structures were established. Around 1700 a large number of Africans had been transported by force to the non-Spanish Caribbean and Brazil. From the beginning of the 18th century, the British, French and Dutch Caribbean Islands became the largest slave importers in the World (Osterhammel, 1997: 30-31).

To sum up, there was an awareness of the concept of development during colonialism and capitalism. The concept was perceived as colonialism, as it was assumed that by doing this, development will take place. When the practices of capitalism started, development was conceived as the accumulation of wealth through trading activities. From these perspectives, we can relate the concept of development to colonialism and capitalism.

3.4.1.3 Classical political economists

Within the thoughts of capitalist and colonialism, the literature indicates that classical political economists emerged in Europe. According to Peet and Hartwick (2015:32), classical economics

refers to a period of mainly British economic thought. They further observe that this school of thought was part of a larger intellectual system of political economy contained within the broader liberal philosophy of the British and European enlightenments. Classical economics reflected a time in the late 18th and 19th centuries when the economic landscape of Britain was changing with the agricultural and industrial revolutions; agricultural revolution in terms of innovations in crop rotation and production techniques. The industrial revolution was a complex practice at the time (Peet & Hartwick, 2015:32).

This school of thought is to be found from the work of an enlightenment philosopher and a protestant, Adam Smith (1723-1790). His book, *An inquiry into the nature and causes of the wealth of nations*, was published in 1776. His inquiry was a response to the mercantile (trade) focus of economic policy at that time in Western Europe. Adam Smith's work was largely influenced by his experiences of trading practices of the seventeenth century. He saw the trading practices as a major force for economic growth with merchants from particularly large trading companies such as the East India Company that had great power in relation to national governments. For the company to safeguard its interest, merchants supported protectionist measures that allowed them to carry out their activities without what they saw as unnecessary competition. Protectionism included high import tariffs for goods produced outside a country, thus making it cheaper for customers to buy domestically produced goods (Larrain, 1989; Payne & Phillips, 2010; Willis, 2005; Peet & Hartwick, 2015:32-33).

Adam Smith saw this form of regulation as detrimental to the economic growth of the country and greater wealth for all citizens. His thoughts on development was that the object of political economy was to generate a theory of the growth of national wealth (Payne & Phillips, 2010). Larrain (1989:19) further notes that development meant the extension of the division of labour and the application of machinery to the productive process so that an increase in the productivity of labour could be achieved. For Smith, wealth was created by human labour working on natural materials with the purpose of producing useful objects. Thus, the key to the growth of national wealth was the emergence of a division of labour enshrined in the context of a market. Smith proposed that the objective of economic development was that the riches, and so far as power depended upon riches, the power of every country must always be in proportion to the value of its annual produce, funds from which taxes must ultimately be paid. To this end the great objective of the political economy of every country is to increase the riches

of that country. For him economic activity was viewed in material terms, such as the physical production of material goods (Larrain, 1989:19).

In 1850 colonial economics emerged in Europe. During this period there were less-developed ideas. Backward or un-improving nations were those nations referred to as non-Europeans. In this view, Gardner and Lewis (1999) note that colonialism was regarded as a valuable political instrument. It was also an attempt to explain the causes of the backwardness, and they were specifically interested in assessing the impact and consequences of the European colonial expansion on the countries (Pieterse, 2010:6). The European colonisers also wanted to change local society with the introduction of European style education, Christianity and new political and bureaucratic systems. For them, European tutelage through colonialism was the only way to break the millennial pattern of stagnation of backward nations and to initiate them on the road to progress.

The literature indicates that Karl Marx is one of the proponents of colonial discourses of the century. He tried to analyse capitalist development and used the experience of the conquest of India and America. In his analysis of capital development, Marx established the crucial importance of the world market and consequently of foreign trade and colonialism in at least two respects. Firstly, the early colonial expansion of European nations was essential for the process of primitive accumulation. He argued that the discovery of and conquest of America led to the massive importation of precious metals into Europe and this in turn facilitated the accumulation of capital necessary for the formation of the manufacturing industry. Secondly, the continued expansion of colonialism became crucial for setting cheap raw materials, finding new markets for industrial commodities and counteracting the tendency for the rate of profit to fall. Karl Marx's analysis resulted in the expansion of the colonial conquest in the late nineteenth and beginning of the twentieth century.

Within the thoughts of Marx, colonialism expanded rapidly to the rest of the world. According to Willis (2005), colonial ideas extended in Asia around 1760-1830. The most important colonial advance of this period was the extension of British involvement in India. The British established a company known as the British East Indian Company that originally conducted trade from port cities. Later on they became involved in Indian domestic politics which were at the time determined by the Mughal Empire. At first the British showed no plans to conquer and were far from possessing military advantages over Indian states. In Bengal, where the

British trade interests were increasingly concentrated, a mutual agreement was reached with the regional prince, the Nabob.

The period between 1830 and 1840 was prompted by what was known as the “Great Trek”. During these periods, thousands of Boers (Dutch settlers and descendants) around Cape Town moved north and established the Boer Republics of Transvaal and the Orange Free State (Willis, 2007:22). An enormous colonial expansion took place between 1850 and 1900 (Gardner & Lewis, 1999). This is because a conference was held in Berlin between 1884 and 1885, and the European powers agreed to divide up the whole continent. Part of their agreement was that if countries could demonstrate effective control, they could legally claim that territory. During the conference Britain and France were key role players, but Belgium, Portugal, and Germany also gained territories (Willis, 2007:22).

After this European colonial occupation spread to other parts of Africa in what they called “a scramble for Africa or a Part of Africa”. By this time, Europeans (British, Dutch, French and Germans) already settled in South Africa since 1962. Algeria had also been a region of European colonisation since 1830. By 1870, a large number of white people were already in Algeria and South Africa. Elsewhere in Africa, the Portuguese took Angola and Mozambique; the French took Senegal and the British took Sierra Leone and Lagos (Willis, 2001:22; Osterhammel, 1997).

This historical peregrination indicates two periods, and the first was the era when European society was dominated by the Romans. As a result European society was largely influenced by the religious practices of the Roman Catholic Church. The political structures and the concept of development did not exist, as the church had control of society and material wealth. This view of society was contrasted by the Enlightenment philosophers who emerged in Europe during the same period. Their interest were on deconstructing existing society and to construct a new society based on reason. The second era was the beginning of the European explorers and the discoveries of other parts of the world. Fascinated by what they saw, they turned their focus to the richness of the land and thoughts about colonialism, and capital began to emerge. Colonialism and capitalism started to be practised in Europe and spread to the rest of the world. In the background of this inquiry I have shown that Namibia, in 1883, was claimed a German territory and in 1915 part of South Africa. The South African colonial history started with the

arrival of Boers (Dutch settlers and descendants) who moved north and established the Boer Republics of Transvaal and the Orange Free State.

3.4.2 THE CONCEPT OF DEVELOPMENT AFTER 1949

The concept of development gained widespread recognition after 1949. In this section I analyse the concept of development at the time when decolonisation was taking place. In the review of the literature I observe that most of the authors who explain the concept of development used various development theories. Here I shall focus on the recurring theories of development to understand the concept. I shall begin with a snapshot of the emergence of a development thinking during this period before I proceed with the theories of development.

3.4.2.1 Decolonisation

The pursuit for development began following the pressure of decolonisation after the Second World War. Osterhammel (1997:3) describes decolonisation as the period after World War 2 between 1945 and 1960. For Springhall (2001:2) decolonisation signifies the surrender of external political sovereignty, largely western, over colonised non-European peoples. It is also the emergence of independent territories where the West had once ruled, or the transfer of power from empires to nation states.

Since many nations were in the process of decolonisation, Osterhammel (1997) provides a brief background to the decolonisation practices that led to a massive dismantling of empires. For him the first decolonisation was the national emancipation of European possessions in the new world order between 1776 and 1825. The second phase began in Canada in 1839 with the slow transformation of the settlement colonies of the New England type into de facto autonomous states. The third phase of decolonisation points to many different phases, and the first major colonial liberation being the endorsement of home rule in Ireland in 1922. In 1933 the American congress offered the prospect of independence to the Philippians after a ten-year transition period. Japan's own empire collapsed in 1945 (Osterhammel, 1997:3), and their victories exerted a strong influence on the colonial populations and emboldened them in subsequently undertaking their struggles (Ferro, 1997:305). Between 1946 and 1949 the league of nations/UN mandates in the Near East were lifted resulting in the American, Dutch and

British colonies in Asia to win their independence. In 1947 the British government granted the Indian subcontinent its independence resulting in modern India and Pakistan.

This decolonisation process happened for a number of reasons, and Willis (2007:23) suggests that the aftermath of the Second World War caused major problems. Willis (2007:23) and Srivatsan (2012:23) further observe two major factors that occurred in the West. First were the changes in economic processes among the Europeans. This was evident, as the European colonial powers were near bankruptcy by the end of the Second World War. For example, France and Britain were in debt and had to turn to the USA for assistance. Second was the growing power of Multinational Corporations (MCNs). This refers to the changes caused by the new super powers such as the USA and the Soviet Union (USSR) who at the time also advocated decolonisation. Ferro (1997:305) further highlights that these pressures of the two great powers contributed to bringing colonisation to an end.

For these reasons a Bretton Woods Conference was held in New Hampshire in 1944. The conference was attended by 44 countries, largely from the industrialised world. This conference gave birth to two key international institutions, namely, the International Monetary fund (IMF) and the International Bank for Reconstruction and Development (also known as the World Bank). These two institutions aimed to promote stable economic growth within the capitalist system. The IMF was to lend governments the money they needed to cover their balance-of-payments deficits so they would no longer resort to the sort of tactics that set off perfectionist spirals, thus reducing trade. The World Bank was created to invest money in the reconstruction of war-ravaged Europe. When it completed its task, it turned its attention to the development of the third world (Rapley, 2002:5-6; Willis, 2007:23; Srivatsan, 2012:23).

These processes influenced the decolonisation of many nations. For example, French Indochina was attained in 1954. Decolonisation of Africa followed shortly after this and began in Italian Libya in 1951 and from 1956 onwards when the larger part of Africa became independent (Osterhammel, 1997:3). The bloody struggles in the North of the Sahara brought independence to Morocco and Tunisia. In the South of the Sahara, Ghana peacefully ushered in the post-colonial era in 1957. In 1990 South Africa gave up its hold on Namibia (Rapley, 2002:10-11). Assié-Lumumba (2011:183) sums up the period by saying that political independence in Africa began in the late 1950s with a peak in 1960 for British, French and Belgium colonies. This

continued through the 1970s for the Portuguese colonies, 1980 for Zimbabwe, 1990 for Namibia, and the special case of majority rule since 1994 in South Africa.

Namibian independence was attained in 1990 with the help of the United Nations. Formerly known as South West Africa, Namibia was an African Territory that was once held under the League of Nations mandate system. In 1946 the General Assembly asked South Africa to administer the Territory under a mandate system. South Africa refused, and in 1949 informed that United Nations that it would no longer transmit information on the Territory maintaining that the mandate had ended with the demise of the league. In 1966 the General Assembly stated that South Africa had not fulfilled its obligations and terminated that mandate and placed the Territory under the responsibility of the United Nations Council for South West Africa. This was later renamed the Council for Namibia in 1968. In 1976 the Security Council demanded that South Africa accept elections for the Territory under the United Nations (UN) supervision. The General Assembly stated that independence talks must involve the South West Africa People's Organisation (SWAPO) as the sole representative of the Namibian people.

In 1978 a settlement proposal was submitted by Canada, France, the Federal Republic of Germany, the United Kingdom and the United States to the Security Council to provide for the elections of a constituent assembly under the United Nations auspices. The Council endorsed the Secretary General's recommendations for implementing the proposal and asked him to appoint a special representative for Namibia, and they established the United Nations Transition Assistance Group (UNTAG). In 1989, Namibia started its operation for independence and this was supervised and controlled by UNTAG. They also monitored the ceasefire between SWAPO and South Africa; the demobilisation of all military forces and ensured a smooth electoral process, including monitoring local police. The election was won by SWAPO and were declared free and fair by the Secretary General's special representative. Following the elections South Africa withdrew its remaining troops (United Nations, 2008:301).

Countries that gained independence after the Second World War were categorised as the Third World. According to Hulme and Turner (1990:8), the concept of third world was coined in France in the 1950s to emphasise political aspects. For Hulme and Turner, third world countries comprise of newly independent nations of Africa and Asia. Willis (2007:14) further stresses that third world is being used to refer to the nations of Africa, Asia, Latin America and the

Caribbeans. The concept of third world was originally used to describe those countries that were part of the non-aligned movement, that is to say, they did not officially support either the capitalist USA or the communist USSR (Willis, 2007:14). Rapley (2002:10) identifies certain features that characterise the Third World as compared with advanced capitalists of Western Europe and North America. The countries of the Third World are poor with a low per capita income. This poverty translates into shorter life expectancies, higher rates of infant mortality and lower levels of educational attainment. They are also high in population growth rate (Rapley, 2002:10).

My understanding of the decolonisation process is that most of the European countries were involved in the Second World War. The resulting economic challenges put pressure on the Western colonisers to consider surrendering their political powers over the colonised nations. Although some nations had gained political independence before 1945, most of the African nations gained independence after 1945. Namibia became independent in 1990 and South Africa followed in 1994. At their independence the nations were labelled as Third World countries since all the nations that arose after 1949 were placed in this category. The nations further experienced extreme poverty that translated into higher mortality rates, shorter life expectancy and lower levels of educational attainment.

3.4.2.2 Theories of development

Willis (2005:38) begins his discussion on development by positing that the starting point of the use of the concept and development planning is found in the inaugural speech of the US President, Harry S. Truman, in 1949. Willis notes that the President reinforced the role of the USA as a leading actor in international reconstruction and development in his speech. The theme of the speech was poverty and low levels of economic development in other parts of the world. These conditions were detrimental, not only to people living in these conditions, but also to the peace and prosperity of the USA and other more economically developed countries. The President argued that the USA should use its technological knowledge to assist poorer parts of the world to improve production levels and therefore the state of economic development and living conditions (Willis, 2005:38). In the same way Gardner and Lewis (1996:3) comment the President used the concept to refer to his bold new programme for making the benefits of their scientific advances and industrial progress available for the improvement and growth of under-

developed countries. Following this inaugural speech, the USA labelled vast areas of the world as underdeveloped.

Shortly after the President's inaugural speech in 1949, development thinking gained widespread recognition. Schech and Haggis (2000:7) suggest that Truman's speech gave birth to an independent disciplinary field known as development economics; a field of study devoted to the study of the Third World countries. A range of different theories developed of which some built on Truman's doctrines, while others adopted a critical view of it. Schech and Haggis (2000) further point out that each of the theories that were formulated, shares an intention to develop, but differ on how this can be achieved, what the outcome should be and what kind of principles should guide it. Schech and Haggis' view the theories of development as more narrow and focused on intervention and action rather than reflecting on philosophical questions. The theories further focused on the role of the state and of international development agencies in promoting national economic growth (Schech & Haggis, 2000:7). In addition, Gardener and Lewis (1999:3) state that in development economics, development was synonymous to economic growth, that is, development meant economic growth and that interpretation is still common today. Generally, development studies held an assumption that development can be measured with economic indices such as the Gross National Product (GNP) or per capita income. The field further assumed that economic growth automatically leads to positive change. For instance, if the people become well-fed, educated, housed and healthier, it is a direct result of policies aimed at stimulating higher rates of productivity and consumption, rather than of policies directly tackling the problem of poverty. Black (1991:24) has a similar understanding of development.

This discussion demonstrates that, although there were previous thoughts on development before this era, the concept was not yet researched. The concept became popular after the inaugural speech of the then President of the USA. After this a field of inquiry was established that focused more on economic growth, and the concept of development became synonymous with economic growth and indices such as the Gross National Product (GNP) or per capita income. It leaves the impression that the concept was studied using quantitative tools such as statistics. Thus, there were no philosophical studies that provided a detailed analysis of the concept of development. Now that I have gained an understanding of the beginning of the development thinking, I turn to the theories that were dominant after 1949.

3.4.2.3 Keynesian Growth Theory

Peet and Hartwick (2015:70) note that the Keynesian theory was dominant during the post second world war period when economists focused more on economic growth. Here economic growth was seen as the source of progress. The Keynesian theory is to be found in the models of Keynesian economists, Ray Harrod (1900-1978) and Evsey Domar (1914-1997).

For Harrod and Domar an increase in economic growth involved increasing the savings rate of a country and using the resulting saved funds to invest in the growth of a country. They suggested that the key to economic growth is to increase investment in fixed capital (factories, machines) and human capital (people as workers). For this to occur, the state needs to encourage savings and generate technological advances that enable firms to produce more output with less capital. Harrod used several concepts of economic growth in his analysis, namely, warranted, natural and actual growth and these form the basis of the Harrod-Domar Model. The warranted growth, being the growth rate at which all savings are absorbed into investments. The natural growth rate is the rate required to maintain full employment (Peet & Hartwick, 2015:70). According to Comim (2007:89), the Harrod-Domar Model had an assumption that a dynamic equilibrium between savings and investments was all that was needed for achieving economic growth. Harrod argued that a steady state growth would be achieved only if the growth rate determined by a population growth and technical progress was equal to the warranted rate of growth.

In response to this model, Robert Solow (1956) provided a critique of the Harrod-Domar Model. Solow argued that there must be some market mechanism that brings an economy back to equilibrium and the warranted growth whenever it deviates from them. A year later, Solow developed his argument in his second article. In his attempt to strengthen his argument, he used the experience of the United States and argued that an economy with a higher savings ratio experience higher per capita production and thus higher real income. In the model that was developed by an Australian economist Trevor W. Swan, which was known as the Solow-Swan Model, growth in real income is exclusively determined by technological progress. The Model pictured technology as a continuous ever-expanding set of types of knowledge that simply became evident over time. For them, technological change was exogenous rather than something specifically created by economic forces (Peet & Hartwick, 2015:70-71). For me this theory was deeply rooted in an economic perspective of development as economic growth. The

economists attempted to explain how the wealth of nations could be achieved. They thought to achieve economic growth was to increase investment in fixed capital by means of building more factories or industries and people as human capital, that is, as workers. The themes that appear to be recurring from the theory is investment, growth and human capital. Therefore the meanings of development seems to have been in line with these themes.

3.4.4 New Growth Theory

The New Growth Theory arose within the Western thought as a critique to Robert Solow. One of the proponents of the theory was Paul Romer (1986). Romer's ideas of development were influenced by the existing theory of human capital and R&D theories. The theory of human capital suggests that development can be achieved by an investment in education, which in turn is equivalent to an investment in physical capital. The R&D theories explained technological advances and imperfect competition. Romer developed his theory that tried to make sense of a shift from a resource-based to a knowledge-based economy. Comim (2007:89) puts it differently: the theory was the open acknowledgement of the role of education in promoting economic growth and development. From his perspective, Romer demonstrated that technological changes resulted from the concerted actions of people such as in research and development. He then identified two main characteristics of the New Growth Theory. Firstly, the New Growth Theory was an endogenous growth theory since it internalised technology into a model of how markets function. Technological progress was viewed as the product of economic activity. Secondly, the theory held that unlike physical objects, knowledge and technology are characterised by increasing returns that drive the process of growth. For Romer, ideas could be infinitely shared and reused and could accumulate without limit, thus making them the source of economic progress (Peet & Hartwick, 2015:72).

I understand that the ideas of this theory were largely influenced by the human capital and R&D theories. The human capital theory promoted education as an investment for economic growth. R&D promoted technological advances and from this the New Growth Theory suggested that technological changes stem from the rigorous practices of people, and put simply, it is a human practice. This is the case with research and development (R&D). Thus, knowledge and technology combined together can drive the process of economic growth. From this perspective, the concept of development is associated with the knowledge-based economy, R&D, and technological advances.

3.4.2.5 Modernisation Theories

Andrew Webster (1990) in his work titled, *Introduction to the Sociology of Development*, offers the theoretical origins of modernisation theories. For him, modernisation theories have their roots in the work of Emile Durkheim and Max Weber. The crucial question for Emile Durkheim was how do people combine in stable groups to form cohesive societies and what is the nature of their relationship as society grows and becomes more complex? Durkheim attempted to answer this question in his doctoral thesis that became his first major book titled, *The division of labour in society*, published in 1893. In this work he proposed that there are two basic types of society, namely, the traditional and the modern. The two societies have very different forms of social cohesion between them (Webster, 1990:46-48). The differences between these societies are classified according to the opposing concepts of mechanical and organic solidarity (Hulme & Turner, 1990:37). Durkheim used mechanical solidarity to characterise traditional societies where people differed very little from each other in terms of how they perform tasks, what they do, think and believe. Their social cohesion is based on the simple common lifestyle and beliefs that prevail within and between settlements. This form of cohesion is mechanical in the sense that the separate groups are very similar to one another, conforming to a rigid pattern of traditional norms and beliefs. Although similar, the similarities within them do not mean that the groups are heavily dependent on each other. Each group is relatively self-contained and its members perform all the required roles of farming, childbearing, social control, defence and so on. In other words, the division of labour is restricted and within the capabilities of all in the group. Durkheim further called the traditional society a segmental society and likened each group to a segment or a discrete unit in a larger society (Webster, 1990:46-48).

In contrast, organic solidarity is a term that Durkheim used to describe how a modern society is created. He suggested that a modern society is created when new resources could be generated by people taking on the role of producers (cultivators, livestock farmers, etc.) on a full-time basis, while others become similarly specialised in other areas of life outside of material production. The division of labour in this society becomes more complex and creates an increasing interdependency among people. In this society, social differentiation occurs as specialised institutions were formed by people to deal with particular needs of society (religious, economic, political and education). He relates social differentiation to how cells in a growing body differentiate to form specialised organs in the body for particular functions.

Such a society is organic in the sense that each part, like a natural organism, is specialised in function and reliant on others. When a new society is created, a modern system comes to the fore which eventually creates a new pattern of morality and a system of norms. This pattern of social rules becomes more or less rigid than those of traditional society since they have to act as guides for much more complex and diverse activities (Webster, 1990:46-48).

According to Webster, Max Weber sought to explain the emergence of industrialisation. He focused on answering why capitalist manufacturing became dominant only in the economics of Western Europe. Most of his work appeared in the first decade of this century. In his work he argued that the basic explanation of this occurrence was the existence of a cultural process peculiar to Western society, namely, rationalisation. The central theme in his entire body of work is that Weber believed that western society has developed, and more and more of its members act in ways that are guided by the principles of rationality and less by the principles of tradition. Like Durkheim, Weber also drew a distinction between traditional and modern society. He saw much of this distinction in terms of a fundamental contrast of ideas and values (Webster, 1990:46-48).

Following Durkheim and Weber, a school of thought, known as modernisation theories emerged in Western thought after the Second World War when colonised countries began to decolonise. A review of the literature demonstrates that the modernisation theories were developed, elaborated, dominated and made popular by social scientists in the 1950s and 1960s (Wosley, 1984:17-18; Lewis, 1998:6-7; Hulme & Turner, 1990:34; Coetzee, 2001:2; McKay, 2004:45). Webster (1990:46-48) further notes that the theories were prompted by the decline of the colonial empires, and the third world became the focus of attention by politicians. The theories were an attempt to provide a theoretical framework to describe the road that newly decolonised countries of the 1960s in Africa, Asia and Latin America had to take, in order to reach their destinations (Coetzee, 2001:2). Black (1991:16) puts it differently that in the 1950s and 1960s, when international development assistance was becoming a major enterprise and the academic community was laying out the rationales that were to support it, it was generally assumed that tradition was the problem and modernisation was the solution. Within this thought, development has been viewed as synonymous to modernisation (Coetzee, 2001:32). Coetzee interprets modernisation as a total transformation that takes place when a traditional or pre-modern society changes to an extent that new forms of technological, organisational or social characteristics appear. Gardner and Lewis (1996:1-2) view modernisation as a

progressive movement towards technologically more complex and integrated forms of modern society. For Willis (2005:2) the term generally means the condition of being modern that is used to describe particular forms of economy and society based on the experience of the West.

There are many versions of modernisation: economic, sociological and psychological. For Larrain (1998:87), whether modernisation theories are economic, sociological or psychological, they begin by distinguishing implicitly or explicitly the traditional and the modern society. According to Hulme and Turner (1990:35), there is a general idea that the world consists of the traditional and the modern. Each of these dichotomous societies passes certain distinct qualities in terms of economic structures, values and family organisations. Similarly, Weber (1990:50) suggests that the distinction places an emphasis on the values and norms that operate in the two types of societies and their economic systems. Notions of traditional and modern societies were key ideas in development discourses. In this regard Coetzee (2001:28) views a traditional society to be a society with a restricted capacity to solve social problems and to control the physical world. Thus, a traditional society is socially described as dominated by the value of tradition; people are oriented to the past; they lack cultural ability to adjust to new circumstances and the kinship system is the decisive reference point for all social practices. Economically, they have simpler technology and lower productivity; their economies are based on agriculture, with a comparatively rudimentary division of labour and a relative stasis in their economic and social structures. Culturally and socially their organisation is oriented towards collectivism, stereo-typed social roles, the dominance of inherited traditions and the rule of custom. Religiously, they have an emotional superstitious and fatalistic approach to the world (Webster, 1990:50; Lewis, 1998:6-7).

In contrast, a modern society is a society viewed as capable of handling a wide range of internal and external pressures (Coetzee, 2001:28). In this regard a modern society has opposite characteristics to the traditional society (Webster, 1990:50). Unlike traditional societies, people in a modern society may still have traditions, but they are not slaves to them and will challenge any that seem unnecessary or get in the way of continued progress. In this society kinship has a less important role in all areas of society (Webster, 1990:50). Economically, a modern society is industrialised, has mass consumption economies and they reflect high levels of technological development and innovation. Their social and economic structures are characterised by specialisation and complex interdependence. They are also described as democratic with a premium on individual rights and popular engagements in politics. They further embody

individualism, they have a preference for abstract principles, pragmatism and the rule of law (Lewis, 1998: 6-7). The members of this society are not in any way fatalistic, but they are forward-looking and innovative, ready to overcome the obstacles they find in their way (Webster, 1990:50).

In the light of the traditional and modern dichotomies, modernisation theorists argue that a lack of development for traditional societies is a condition prior to development. It is the fault of third-world countries' economic systems to create obstacles to modernisation (Webster, 1990:54). Coetzee (2001:30-31) further notes that forms of under-development in traditional societies can be traced back to inadequate representation or absence of the characteristics of a modern society. Development can only occur when traditional values, attitudes and norms are displaced with modern ones (Clark, 2002:14). Similarly, Webster (1990) posits that, for the third-world societies, development can only occur along Western lines. For Coetzee (2001:30-31) a society can only be called modern when it displays specific modern characteristics. Along these lines, modernisation theories offer processes and stages through which traditional or backward societies were bound to go during their transition to modern society. Their processes and stages were to be determined by looking at the history of developed societies (Coetzee, 2001:31). These were directed by national elites through policy initiatives (Hulme & Turner, 1990:35). The implication was that newly developing societies must repeat the same experience of modern societies. In other words, characteristics of modern society can be attributed to traditional societies (Coetzee, 2001:31). In the words of Peet and Hartwick (2015:146), traditional societies wishing to develop have to copy the already proven example of the West for development to occur.

However, modernisation theories were greatly critiqued by other theorists for a number of reasons. First, they were critiqued for their dichotomy of tradition and modern societies, which Coetzee (2001:40-42) calls a generalised linear model in which societal development is described as a dichotomy of tradition and modernity. Second, they failed to show some recognition of the complexity of human history and of the diverse forms of development. Third, its assumption that all change inevitably follows Western models was both breath-taking, ethnocentric and empirically incorrect. Fourth, it ignores the political implications of growth on the micro level. Lastly, they failed to understand the real causes of underdevelopment (Klerck, 2001; Gardner & Lewis, 1996:14-15).

I discussed here that the modernisation theories emerged soon after the process of decolonisation and the establishment of development economies. The theories were only concerned with understanding the discrepancies between traditional and modern. They provide a list of features that traditional societies practiced as opposed to the characteristics of a modern society. From the tradition and modern dichotomies they argued that traditional societies were in bondage to their traditional ways of life, and this created an obstacle to development. Therefore, development could only occur if the traditional societies were to follow the values, norms and attitudes of the modern society. They argued that the traditional societies can develop by copying from modern societies. This view seemed to be promising to the modernisation theorists, but it failed to impress other scholars and so they were critiqued for generalisation. The usefulness of this discussion is that it relates to Namibia and South Africa. These nations attained their democratic independence in the 1990s and they were also regarded as traditional societies. The other point worth highlighting is that the modernisation theories were rooted in some disciplines such as the economic, sociological and psychological. One could argue that there was not an adequate philosophical point of view in this school of thought. There is thus a gap here in the literature in terms of a philosophical perspective of modernisation.

3.4.2.6 Dependency Theory

Modernisation theories were critiqued for various reasons. One of the critiques, according to Hulme and Turner (1990:46), was that the theories were proved to be ineffective, as they could not provide adequate explanations of what was happening in the Third World and how development could be achieved. As a result, a new paradigm was urgently needed. Thus, a dependency theory was developed. McKay (2004:54) mentions that an influential set of theories began to emerge, known as the dependecia or dependency school, when the world was becoming increasingly divided between the powerful core and the impoverished periphery. However, Larrain (1989:14) cautions that there are many kinds of dependency. This is because the United Nations established what was known as the Economic Commission of Latin America (ECLA) in 1948. By the 1950s the Commission became a group of radical scholars and was the first to explain development in terms of political and historical structures. This school of thought gave birth to the theory of dependency (Lewis, 1998:79).

Since this commission was based in Latin America, the dependency theory is perceived by some authors to have its origin in Latin America. For example, Willis (2005:69) regards the dependency theory as a Latin American theory of development. Lewis (1998:7-8) and Worsley (1984:18) share this view. The theory of dependency is also known as a general theory of underdevelopment or an underdevelopment theory (Lewis, 1998:7-8; Willis, 2005:70; Killick, 1998:367). Gardner and Lewis (1999) further interpret a dependency as a continuing situation in which economies of one group of countries are conditioned by the development and expansion of others. A relationship of interdependence between two or more economies or between such economies and the world trading system becomes a dependent relationship. In essence, dependency means that some countries can expand through self-impulsion while others who are in a dependent position can only expand as a reflection of the expansion of the dominant countries.

From this interpretation, the reality of the dependency situation was observed in Latin America. Within this context Hulme and Turner (1990:47) suggest that Latin America development brought about two observations. Firstly, the world could be perceived in terms of a core of developed industrial nations and a periphery of underdeveloped nations. Similarly, Lewis (1998:7-8) notes that the dependency theory was premised on the struggle between the core, centre or north, and the periphery, south or third-world countries. Gardner and Lewis (1996:17) describe north as the centre or core of capitalism and the south as its periphery.

Secondly, the core and the periphery were closely linked economically, especially in trade and investments. These links prevented true development from taking place in the periphery, as they were designed to work only to the advantage of the core. Thus, the countries of the periphery had been made dependent on the economies of the core. Based on this observation it was argued that development is an essentially unequal process where the rich nations get richer and the rest inevitably poorer. The countries in the south have been underdeveloped (Gardner & Lewis, 1996). The dependency theorists further argued that the extensive industrial development of the north was achieved based on the underdevelopment of the south. The binary opposition of traditional versus modern was replaced by that of development versus underdevelopment (Klerck, 2001:101).

Although there are many kinds of dependency theories, the literature shows that only one of them became influential. Srivatsan (2012:68-69) observes that one of the founders of the

dependency theory and the world system theory was Andrea Gunder Frank. Graaf and Venter (2001:77) further note that the theory was made popular by Andrea Gunder Frank. Several authors (Gardner & Lewis, 1969; Larrain, 1989:14; Hulme & Turner, 1990:46) suggest that the theory was best known, had a great intellectual impact, was influential and gained widespread recognition in the work of A.G Frank. The reason for this is that Frank's work was written in English and also that it was the first to appear.

To understand who the man, Andrea Gunder Frank, was, Surivatsan (2012:68-69) briefly sketches a short biography of the theorist. Andrea Gunder Frank (1929-2005) was a German economic historian and sociologist. He was born in Germany, but his family fled the country when Adolf Hitler was elected as the German Chancellor. He studied at the University of Chicago where he earned his PhD in economics in 1957. Later on in 1962 Frank moved to Latin America where he served as professor of sociology and economics at the University of Chile. As a professor, McKay (2004:54) notes that in 1967 Frank produced his classic capitalism and underdevelopment theory in Latin America, the work that became influential in development thinking.

Following Graaf and Venter (2001), Willis (2005), Hulme and Turner (1990), Larrain (1989) and McKay (2004), Frank, like other dependency theorists used the examples of Latin America (Chile and Brazil) to demonstrate the chains of dependency that had existed since the colonial period beginning in the sixteenth century. He argued that development and underdevelopment were simply two sides of the same coin. He proposed that the core of the first-world countries actively underdeveloped the peripheral or third-world countries. The rich countries achieved growth by systematically exploiting their colonies and the rest of the underdeveloped world, and this process had been going on for several centuries. His dependency theory then questioned what had hitherto been received as truth about Marxist and Bourgeois theories that capitalism is essentially a mode of production able to promote development elsewhere.

Frank rejects this idea and advocates that capitalism is to blame for the continuous underdevelopment of Latin America in particular since the sixteenth century. It is capitalism, both world and national that still generate underdevelopment in the present. Frank conceives capitalism as a world system within which the metropolitan centres manage to expropriate the economic surpluses from satellite countries through the mechanism of the international market. Put simply, he describes capitalism in terms of exchange that was both monopolistic and

exploitative. For Frank, the world system of capitalism produced the development of the core and the underdevelopment of the periphery simultaneously. He concludes that the third-world countries were underdeveloped because they were dependent within the world capitalist system (Graaf & Venter, 2001:77; Willis, 2005:70; Hulme & Turner, 1990:48; Larrain, 1989; McKay, 2004:54). Frank further suggests that the only possible solution was radical structural change (Gardner & Lewis, 1998:17). For the third world, development can only occur when these countries break out of the system by means of a socialist revolution (Larrain, 1989:15). According to Hulme and Turner (1990:47), the inward-looking import substitution industrialisation strategies of development were understood to be a way to break the inequitable relationship of dependence.

To summarise, it appears from this discussion that the dependency theory emerged from a Latin American school of thought and most of the discourses related to the experiences of Latin America. The theory uses the concepts of periphery or south to refer to the underdeveloped nations or Third World, and the core and centre or North to the core of capitalism or the developed nations. The dependency theory uses these concepts to explain the chains of dependency that existed since colonialism. The periphery was dependent on the economies of the core, which only widened the gap between rich and poor nations. The core continuously exploited the periphery to increase wealth of their nations and left the periphery impoverished. The theory blames the system of capitalism as the main reason for the continuous underdevelopment of the periphery. For development to occur in these nations, a radical structural change was the solution. I further want to note that I have discussed this theory because we can now understand the condition that Namibia and South Africa were in after decolonisation. The two nations fall under the category of the periphery or South, and this theory also applies to them. To date, Namibia is still dependent on the economy of South Africa, and the South African currency, the rand, is widely used and preferred to the Namibian dollar.

3.5 AN ANALYSIS OF THE CONCEPT OF DEVELOPMENT

This section provides an analysis of the concept of development, and I have articulated in my introductory chapter that the concept is contested in the sense that there is no single meaning assigned to it. I begin this section by discussing the general conceptual foundation of the concept of development. Thus is done in terms of the research methodology for this study,

Gadamer's philosophical hermeneutics, which relates to the principle of understanding. I further analyse the concept of development using the research method, conceptual analysis.

3.5.1 The conceptual foundations of development

The concept of development is essentially contested, and I found very little in terms of understanding the meaning of development in the literature I reviewed. Most of the literature could not provide substantial peregrinations of the concept. Some authors trace the history of the development theories from the earliest to the latest. Others provide the different development theories and how they are criticised for being ineffective. Due to this, it took me a long time to gain a clearer understanding of the meaning of the concept of development.

Emmett (1989:3) cautions that, despite different approaches and explanatory frameworks, the concept of development is difficult to ascribe any particular meaning to it. Willis (2005:12) states that the concept of development is contested, and measuring development is problematic. Rist (2007:485) regards development as a buzzword in the sense that its actual meaning remains elusive, as it depends on where and by whom it is used. Pieterse (2010:10) argues that the concept has carried very different meanings over time. The crucial question arises: what is development in the context of higher education? In order to address this question, I shall first attempt to analyse various meanings of the concept and then focus on higher education.

While reviewing the literature I found a book titled, *Visions of development: a study of human values*, by David Clark (2002:1-4), and I draw on him to understand the meaning of the concept of development. In the introduction to his book, Clark briefly introduces the conceptual foundations of the concept of development. For Clark, development has its roots in development studies, which in turn originates from modern political economy and social science. He further states that development economics emerged as an independent field of inquiry in the 1950s. Clark raises a concern that most of the development economics turned to practical issues, such as determinants of economic growth and the merits of competitions and trade. Clark further demonstrates that modern conceptions of development concerned themselves with growth, capital accumulation, technological changes, structural transformation of the economy and modernising the social, cultural and political institutions necessary to facilitate economic development.

Clark (2002:1-4) further argues that economists and other social scientists have said little of substance about the meaning of development. It is surprising that at the time of writing his book in 2002, Clark found no books that appear to be devoted to an exclusive or systematic treatment of the concept of development. He acknowledges that some meaningful contributions have been made, but most of the available literature takes the form of criticising the existing concepts rather than developing new ideas or building upon new ones. However, in most cases little direct interest is expressed in the concept of development. For him, most treatments seem to be motivated by other objectives such as the desire to reassess existing development strategies or construct basic social and economic indicators to guide policy.

Eight years after David Clark's analysis of the concept of development, Payne and Phillips (2010) published a book titled, *Development*. Like Clark, they also argue that the concept of development has never been in greater need of analysis and clarification than in the present era. The concept has come to be extraordinary widely used in public discourses, probably more than ever before in history. Even so, they further argue that the concept has never been deployed so gullibly, and in general, little questioned and understood as in the early years of this century. For Payne and Phillips, development took off in the optimistic post Second World War period. The concept has been running ever since, right up to and beyond the setting of the Millennium Development Goals at the beginning of the new century. They perceive development to be an object of strategy and a contested ideological dimension of all development strategies. The concept of development has since been a political project as a programme of change that developing countries should be encouraged to pursue (Payne & Phillips, 2010:1-6).

In terms of the meaning of development, David Clark further suggests that there are several practical reasons for studying the concept of development. He indicates that a particular and more thorough and comprehensive exposition of the meaning of development could help to improve policy and form a foundation for building new and better theories. By the 1990s as well as to date, if I may add, the meanings of the concept of development have not been exhausted. The concept of development still seems to require clarification before we can use it to inform public policy (Clark, 2002:1-3).

In order for me to understand the meaning of the concept of development, I consider Clark (2002) who analysed the concept of development. He distinguishes between dynamic and static conceptions of development. A dynamic conception of development implies a gradual

unfolding and fuller working out of a principle or activity. For him, to develop means to unroll, disclose, and to bring to a more advanced or highly organised state. A static conception of development describes a well-grown state or stage of advancement of some principle or activity, that is, a mature stage of development. Clark further relates the concept of development to a social context and states that the concept implies a process of social and economic change, of transformation and evolution. He suggests that the concept is almost a synonym for improvement. The concept of development involves positive social change. He concludes that development precludes negative social and economic transformation (Clark, 2002:9).

From this analysis I understand that part of the reasons why the concept is contested is because it is measured in economic terms. In political terms the concept is an object of strategies that aim at changing the state of something. The concept of development has further carried very different meanings since its emergence. It is for this reason that there is very little done in terms of analysing the meaning of the concept. However, the concept generally refers to two different conceptions, a dynamic and static conception of development. A dynamic conception of development suggests an active process of unfolding, the full working out of an activity or to bring something to a more advanced state. For example, a country such as Namibia that came to its independence underdeveloped must be actively involved in the process of working out something to bring the country to a more advanced state.

The static conception of development refers to a fixed, mature stage of development. This means that we can talk about development to mean something that is fully advanced. This conception of development means that development can be something that is fixed or something that have reached a mature stage of development. An example of this are those nations that are regarded as the first world at this stage of development. Their economies have already reached an advanced stage and they do not need strategies on how to reach this stage. When applied to a social context the concept of development goes beyond bringing something to a more advanced and mature stage of development. It means a process of change or improvement whether in social or economic development. This process of change or improvement has to be positive or desirable. Therefore, the concept of development consists of features such as advancement, a process of change that is positive, transformation, evolution and improvement of the social and economic state of a country.

3.6 HIGHER EDUCATION AND DEVELOPMENT

The key concept that I want to understand and analyse in this inquiry is culture as development in a higher education context and particularly for UNAM and SU. I have attempted to analyse the concept of development generally, and my analysis indicates that it remains a contested concept. Therefore, in this section I want to focus on higher education and development. As I analyse higher education and development, I am mindful that in this inquiry I apply the principles of conceptual analysis and Gadamer's notion of philosophical hermeneutics. Conceptual analysis is known for analysing a concept to show its multiple uses and meanings with the aim of achieving clarity. Gadamer's philosophical hermeneutics is associated with understanding, interpretation and historical consciousness. As with my analysis of the concept of culture I begin with a history peregrination of higher education and development, an analysis of the concept of development in higher education and the significance of development in higher education. Then I shall proceed with an analysis of higher education in Namibia, UNAM, South Africa and SU.

3.6.1 History of higher education and development

To understand the history of higher education in Africa I am motivated by the work of Teferra and Altbach (2004) in their publication titled, *African higher education: challenges for the 21st century*. The two authors discuss higher education in its historical perspective, and they begin with a premise that the continent is dominated by academic institutions shaped by colonialism and are organised according to the European model. As is the case in the developing world, higher education in Africa is an artefact of colonial policies. A multitude of European colonisers - including Belgium, Britain, France, Germany, the Netherlands, Italy, Portugal and Spain have shaped Africa's route to development. These colonial legacies continue to affect contemporary African higher education. They left a lasting impact, not only in terms of the organisation of the academy and the continuing links to the core, but also in the language of instruction and communication. From this perspective Teferra and Altbach identify common elements in the history of colonial higher education policy and among these are: limited access, language, limited freedom and a limited curriculum (Teferra & Altbach, 2004:23-24).

In terms of limited access, Teferra and Altbach state that colonial authorities feared widespread access to higher education. They were only interested in training limited numbers of African

nationals to assist in administering the colonies. Some colonial powers, notably the Belgians, forbade higher education in their colonies. Others, such as the Spanish and the Portuguese, kept enrolments very small. The French preferred to send small numbers of students from its colonies to study in France. Throughout Africa the size of the academic system was very small at the time of independence. Regarding language, the language of instruction in every case was the language of the coloniser. In some countries the existing forms of local languages used in higher forms of education were replaced by the language of the colonisers. Limited freedom related to limits on the academic freedom and on the autonomy of academic institutions. Limited curricula manifested in the curricula for universities, and in Africa at the time of independence curricula was dramatically restricted. The colonisers tended to support disciplines such as law and related fields that would assist the colonial administration and were not costly to implement. Scientific subjects were rarely offered (Teferra & Altbach, 2004:23-24).

In addition, Thomson (2008) briefly discusses the history of higher education in development and suggests that a contemporary study of the role of higher education in developing countries emerged alongside post-colonial discourses and modernisation theories on how best to modernise. In most parts of the developing world, education in general was perceived to play an important role in national economic development and cultivating the necessary civic values for societal and political participation. In the 1980s higher education was considered less important in the quest for economic growth and social change. Thomson observes three trends that led to the decline of higher education. First, universities failed to produce the results that were expected of them in much of the developing world. Second, many higher education systems were not concerned with local, regional or national issues or problems. The content and style of education was often divorced from the reality that surrounded them and sometimes brought further inequalities. Lastly, due to a highly economic view of development and the resulting methods of measuring the impact of higher education systems, higher education was considered to have a low rate of return and funding, and attention was allocated to primary and secondary education. This fading focus on the role of higher education in development facilitated the degradation of higher education systems in many parts of the developing world. Thomson further posits that the decline of higher education also led to a decrease in studies on higher education in development (Thomson, 2008:5-9).

What I gather from this discussion is that the European colonisers did not promote higher education for the Africans. Instead, the colonisers attempted to assimilate the nations into their culture and language. The history of higher education is associated with access, language, freedom and curriculum. These trends are also evident in the history of higher education in Namibia and in this context higher education was not promoted by the Germans. As a South African territory, higher education was not easily accessible, as it was characterised by the Bantu education system that organised people according to ethnic groups (section 1.3.1). In South Africa higher education followed apartheid laws of segregation (since 1948) and institutions were organised according to racial categories. Some of the institutions could not enrol black students since their language of instruction was Afrikaans (section 1.3.2).

3.6.2 Analysis of the concept of development in higher education

The general meaning of the concept of development was analysed in section 3.5.1, and I have shown that the concept is generally associated with positive change and improvement. I am curious to understand whether the same meanings of development relate to higher education. The analysis of meanings of development in a higher education context will assist me to construct meanings of culture as development that will serve as a framework for analysing institutional policy documents.

Assié-Lumumba (2011:180), in her article titled, *Higher education as an African Public Sphere and the University as a site of resistance and claim of ownership for the National Project*, relates higher education to development. She suggests that higher education and more specifically universities are deemed of special importance, both for the individual to meet the optimal level of qualifications required for the labour market and for the state to produce and utilise, through job offers, competent experts to help implement the agendas of national development. She further elaborates that the development university is conceived to eradicate the spirit of perpetual servitude to the colonists, replace it with a spirit of self-respect and dignified standing in a free state and engage resolutely in the struggle to promote socio-economic development. The university education is envisioned to contribute to developing countries and improve living conditions. It is also intended to produce the most capable intellectuals to carry on research and continue to develop human capabilities (Assié-Lumumba, 2011:180).

Flavio Comim (2002) attempts to link development with higher education, which is very useful for my inquiry. In his book titled, *Concepts of development: the role of education*, in which he argues that early concepts of development were mainly based on the promotion of economic development. Those early concepts were not particularly attentive to higher education as an important factor for the flourishing of societies. The endogenous growth theories that were influenced by the concept of human capital allowed an instrumental role of higher education in the promotion of growth and then development. In the income-centred approach to development the causal and conceptual structure of the growth-development link remained the same. He further argues that the constitutive value of higher education was never considered. To a certain extent the concept of development based on economic growth continues to be sponsored by governments in many countries. Comim suggests that development goes beyond a simple prioritisation of growth as the main political aim of a society. The concept has a bearing on the way in which well-being (and higher education is one of its elements) is assessed under this paradigm. Comim further suggests that one can argue that in development models that focused on economic growth, educational policies in general can be associated with the following tendencies:

- (1) Instrumental: they are important only as means of achieving economic growth;
- (2) Focused: on the formation of a specialised labour force to provide for the needs of the market;
- (3) Gender sensitive: since well-being is assessed as GDP per capita;
- (4) Focused: on the promotion of efficiency teaching, motivating teachers to teach to prepare students in the format of teach to the test.

Importantly, Comim further introduces a constitutive value of education, namely, human development. He states that an initial shift from the income-centred approach to human development started back in the 1970s when concerns about the distribution of income were expressed by the World Bank. Since then emphasis was given to the direct provision of public services as contemporary strategies in improving the well-being of larger portions of the world population. Within this thought, the basic needs approach was created. For Comim the starting point of this approach was that economic growth was not enough to reduce poverty, but that education as well as other fundamental dimensions of an individual's well-being were dependent on public provision. He further acknowledges that the expression of human development was coined by UI Haq back in the 1970s as a way of articulating those dimensions of development that could not be reduced to economic aspects. At the same time, the approach

was adopted by the United Nations Development Programme (UNDP) that started to publish annual Human Development Reports. The main premise of the human development approach to development was the aim to enlarge people's choices within the context in which people were treated as ends in themselves, and not as means to achieve economic growth.

Comin further relates human development as shaped by the influence of the capability approach. He perceives the capability approach as a framework for evaluating and assessing social arrangements, standards of living, inequality, poverty, justice, quality of life and well-being. Comin refers to the important elements of the capability approach, namely, informational spaces. However, this moves beyond, as the space is shaped by autonomous actions and it is this feature that gives the name to the approach. Capabilities are more than simply a compilation of functionings. They should reflect in different degrees a person's freedom to live in a way that he/she prefers. He emphasises that the people have to be seen in this perspective as being actively involved, given the opportunity in shaping their own destiny and not just as passive recipients of the fruits of cunning development programmes. Being an autonomous agent should have intrinsic value and should be constitutive of a person's being (Comin, 2007:94-95).

The implication of a capability approach in higher education is that it becomes a central element in the flourishing of human beings. It plays a part in development when the pursuit for high-quality learning experiences does not reflect the expectations of employers and professional bodies about high standards and value for money teaching practices, but a search for flexible learning strategies where teaching methods, resource and support structures aim to develop the needs to humans. Higher education in its dimension of moral knowledge is important for the institutional and developmental constitution of laws in society. In their turn, laws influence the multiple ways in which evaluative beliefs are formed in society, and how patterns of evaluation of development are shaped. Higher education can thus play an important part in this development (Comin, 2007:95).

From this analysis it is clear that the concept of development existed historically in higher education. However, the concept was instrumental in the sense that it was only important as a means of achieving economic growth. The higher education curriculum was tailored to train people in various fields as specialists for the need of the market. This view of higher education could not address poverty in all its dimensions. Because of this, a new constitutive value of

higher education known as human development emerged around the 1970s. This view does not promote training or equipping people with skills for economic growth, but improving the well-being of people. Thus, the people, their well-being, capabilities, freedom and opportunities given to them in shaping their own lives are at the heart of human development. As discussed, development in higher education means that universities must contribute to socio-economic development of countries and improve living conditions. It is intended to produce most capable intellectuals to carry out research and to develop human capabilities. Therefore, the meanings of development revealed here are: social and economic transformation, research or knowledge and human development.

3.6.3 The significance of development in higher education

The focus of this section is to analyse why higher education is important in a development context. I deem that this analysis will provide an understanding of the meanings of development in higher education. I draw on the work of Thomson (2008) who further identifies ways in which higher education institutions can contribute to development. I briefly highlight these as the following:

Human capital and capacity development: Through this, higher education provides a form of specialised training. It provides the knowledge base, skills and training to perform specific tasks and jobs. In economic terms, human capital adds higher levels of education and competency to the national capacity for economic growth. Capacity development is another similar term that is sometimes used to describe this utilitarian aspect of education (Thomson, 2008:5-9). This implies that the notion of human capital is another facet of development in higher education. Higher education institutions are required to provide the country with people who have knowledge, skills and are well trained for the market. For me this view of development is instrumental in the sense that it relates to achieving economic growth. Historically this facet was emphasised during colonialism and capitalism whereby people were used as slaves to work on plantations. Native people had skills in terms of agriculture and the colonisers took advantage of this and began a slave trade enterprise. It is also evident in the history of Namibia that the German colonisers only offered training and skills to locals that were necessary to work for their masters. This further relates to my discussion of the Keynesian Growth and New Growth Theories where human capital was perceived in terms of people as workers (section 3.4.1.2). Today, higher education institutions are still expected to produce

human capital necessary for the market. It appears from this that we can relate human capital and capacity development as a meaning of development in higher education.

Methodological learning: where the approaches to learning are directed at the self and individual growth. Methodological learning (learning how to learn) and critical inquiry are important for people and communities to adapt to new situations and to consistently upgrade and renew knowledge and skills. Thomson (2008:5-9) relates this to maintaining academic values and standards. Methodological approaches to education also include innovative curricula and pedagogies as well as providing opportunities for lifelong learning and learning for life. This means that individual growth is of great importance when we talk about development in higher education. A human being cannot merely rely on a diploma that was obtained many years ago, as knowledge changes as people question the existing theories and suggest new ones. A person needs to constantly update and renew their existing knowledge and skills to adapt to new situations. In this case, methodological learning and critical inquiry are important elements for people and communities and can be regarded as meanings of development.

Social values: higher education is also seen as cultivating and inculcating social and moral values in students and surrounding communities. It plays an integral role in social and cultural transformation or preservation. Another possibility is that higher education cultivates democratic values or international or global citizenship (Thomson, 2008:5-9). This implies that higher education institutions are places that can cultivate social values and morals. In situations where society still embodies a culture of apartheid, higher education can nurture a different culture. I relate this to my discussion of modernisation theories where society was perceived as traditional and modern (section 3.4.1.4). The idea of cultivating social values is not intended to replace the traditional with modern values, but rather to change the way they perceive things or reality within their traditional ways of life. Therefore, to cultivate social values can be a meaning of development.

Transformative education and critical approaches: an important theoretical foundation of much of the United Nations UNESCO's work on higher education and development is centred in the concept of learning to be, learning to live together, learning to do and learning to know. It seeks to incorporate how individuals understand themselves, how they fulfil their personal potential, and how they might act as agents for change in larger structural contexts. University

education through numerous programmes, teaching and research and service can serve as a base for community change. Change can be accomplished by providing space and an enabling environment in which teaching and research become integral and valued through participatory processes, and perceiving participation is itself a desirable outcome to challenge established power relations. Thus, higher education has the real potential to become key actors in promoting not only transformative learning at an individual level, but also wider social, institutional and discursive change.

Research and development: scientific innovation through research is an important component that drives economic growth and increase knowledge and understanding. Social research, though its understanding is limited in the context of research and development, usually consists of the formulation of solutions to specific social, political or legal issues. Social research is marked so that it can be used for development purposes. Academic research not only create, and increase knowledge and ways of understanding, but also informs policy decisions. As such, research is important for the independent development of an institution itself, as well as for government policies. The transfer and sharing of research, ideas and knowledge is also fundamental. Harnessing local knowledge is important in the sense that it prioritises the local community as the object of development (Thomson, 2008:5-9). In my view, this conception of development is found in the New Growth theory where it is emphasised as one of the techniques that can drive the process of growth (section 3.4.1.3). In this theory, R&D reflects a change from a resource-based economy to a knowledge-based economy. From this perspective scientific innovation through research is important for the economy and advances knowledge and understanding. Social research is also important in the sense that it allows for the formulation of solutions to social, political and legal problems. In other words, countries, Namibia and South Africa in particular, face development problems and one of the solutions to these is through social research. Furthermore, academic research is important, as it informs policy or may influence policy makers in their discussions. Therefore, R&D is a meaning of development in higher education.

Third Mission: service to communities and community outreach. The increased social role of higher education in development has led universities to have a development-oriented mission. As part of this mission, universities are expected to conduct projects and programmes that aim at local communities and to provide services to local people. Higher education institutions are

now in a strong position to conduct research and projects in partnership with numerous organisations for development purposes (Thomson, 2008:5-9).

3.7 HIGHER EDUCATION AND DEVELOPMENT IN NAMIBIA

As far as I am concerned, the concept of development has been around since Namibia gained independence. My analysis of the concept of development after 1949 shows that the concept became widespread after the inaugural speech of the then President of the USA. By that time Namibia had not yet gained its independence. Some government directives and programmes such as National Development Plans and the Namibia Vision 2030 refer to the concept of development. Seeing that development is a key concept in Namibia, I set out to review the literature on higher education and development at the initial stage of my proposal writing. I did this because I wanted to understand how the concept is used and what it means. I thus visited the Namibia University of Science and Technology (NUST), UNAM and the national public library, but strangely, none of the libraries could provide me with the literature on development in higher education. I recall a librarian at UNAM telling me that little has been studied in this context due to a low number of higher education scholars. I also consulted a colleague at UNAM who is a higher education scholar and was told that literature on higher education is a major challenge.

Nevertheless, UNIN (1986:506-518) perceives that Namibia spend a hundred years of colonial domination that was characterised by racial segregation, ethnic fragmentation, economic exploitation and cultural subjugation. As a result the Academy for Tertiary Education was established with the exclusive mandate to provide post-secondary education. The Academy was a white conceived and controlled institution and was closely linked to the South African higher education system. UNIN further highlights that the Academy's entrance examinations were biased, as they were in favour of the whites who were more likely to serve in South Africa than in Namibia. Some whites had to go to South Africa to pursue further studies where there were little opportunities for blacks to get any type of higher education.

Moreover, MHEVTST (1998) posits that, after having spent many years under German and South African colonial rule, Namibia inherited an inadequate education system at independence. The previous education system was inadequate in the sense that it only served a small section of the population and further segregated those it served. The former German and

South African colonisers further did little to promote higher education, and they failed to establish a proper system of higher education (MHEVTST, 1998:2-5). Given these circumstances, SWAPO and UNIN made arrangements in exile for post-secondary education and training outside Namibia. UNIN opened in 1976 and concentrated on training middle-level administrators through a three-year diploma course in management and development studies in the fields of agriculture, law, economics, history, politics and education. As a result, Namibians who sought higher education had to do so in institutions of other countries and through distance education. To help young Namibians who were eager to study, the United Nations Institute for Namibia (UNIN) was created to help them study at institutions in neighbouring countries. Within the country there was the Academy for Tertiary Education that combined a nascent university with a technikon and a College for Out of School Training (COST) (UNIN, 1986:506-518).

The higher education system in Namibia is aimed at development. According to MHEVTST (1998:2), development depends on the people. It further requires knowledge and skills. At independence in 1990, none of the existing higher education opportunities served the independent nation adequately. To make a transition from under-development towards the development of the country required knowledge and skills. This posed a challenge for the nation in terms of meeting the demand for skilled people and at the same time, it experienced high unemployment and underemployment. There was a shortage of skilled people and educated human resources at all levels of employment. There was further a lack of secondary school teachers in particular subjects, especially Mathematics and Science. Although the country continues to send some students abroad, it could not entirely rely on others. Namibia can neither expect others to respond directly and promptly to our needs, now or in the future (MHEVTST, 1998:2-5).

Higher education for development revolves around four broad development goals, namely, equity, quality, democracy and relevance. The MHEVTST (1998) further provides insights into what these development goals mean for Namibian higher education, and I shall draw on this policy document to gain a deeper understanding. Equity in higher education in Namibia means that higher education is necessarily selective in the sense that only a few who complete secondary school will be able to enter higher education institutions. It is essential to ensure that selection for and progress through higher education are equitable. This implies that the selection of higher education students must be based on their accomplishments and their

potential. The selection process must be done in such a way that it does not provide special advantage to particular groups in the country because of their race, religion, ethnicity, region of birth, sex or the privileges they enjoyed in the past. Equity has to do with fairness and justice. In essence, equity in higher education in Namibia means that, although apartheid is over, the society remains unequal. Achieving equity, therefore, requires both eliminating poverty and redressing the persisting consequences of societal inequalities (MHEVTST, 1998:29-31).

For higher education institutions to play their developmental role in Namibia, they must establish and maintain high quality in their programmes and study fields. High quality in higher education has several components. First is to ensure that the higher education system achieves internationally recognised standards in the disciplines and domains of the study that it offers. In this regard, higher education has an international character. Second is to establish standards directly relevant to Namibia and to regularly and systematically assess the higher education students and institutions' progress towards them. The third is to make sure that the understanding of quality incorporates Namibia's own education reform. The reform agenda as outlined in the *Toward Education For All* policy has important implications for higher education, which must be reflected in the quality measures. Fourth, the major goals for higher education must be incorporated in the understanding of quality. Explicit attention to equity, democracy and relevance, as well as effective, goal-oriented management, must feature prominently in the standards set for the country's institutions. Higher education quality has to do with both individuals and the institutions. Consequently, improving the quality of higher education in Namibia requires a strategy that incorporates both internationally recognised standards and specifically Namibian needs and priorities and evaluates the accomplishments of both students and institutions (MHEVTST, 1998:31-33).

Democracy is a major focus for and characteristic of the higher education system in Namibia. This is because the country struggled to attain democracy for many years. As such, among the many roles of higher education, it must function as the conscience of the country. Where appropriate, higher education students should learn about theories and practices of democracy in Namibia and elsewhere. They must understand that democracy means more than voting and elections. Rather, democracy is a process of deliberating issues, fostering broad participation and making decisions based on popular will. Beyond the specific attention to democracy in history or civics or sociology or law or other courses, democracy must be integrated into the whole fabric of all the courses of study. It is not sufficient to teach democracy; higher education

institutions must also practice democracy. Democratic institutions must prefer consultation and deliberation, even when that seems cumbersome and unending, to rapid recourse to authority and force. The rules under which the higher education institutions operate must reflect these concerns: participation, consultation, accountability, transparency, shared responsibility for decisions and their implementation. Therefore, to nurture and protect democracy in Namibia, higher education institutions must not only teach about democracy, but they must also be democratic, even when that is uncomfortable (MHEVTST, 1998:34-35).

Being relevant to national needs is an important development goal that higher education institutions must consider. What the society needs and how the higher education system can develop programmes relevant to those needs are specified in ways that are complex and generally not very orderly and direct. There is a need for a rate and pattern of economic growth that enables a nation to improve its standard of living and to develop its spiritual as well as material lives. The implication of higher education is that, as it undertakes its formal responsibility to develop critical reasoning and higher-level skills, higher education must be attentive to and participate in the process in which the country sets the agenda. Higher education institutions must be able to indicate how they are responding to national needs. They must be able to explain why they have to address some expressed needs and not others. They must further demonstrate ability to revise and modify their directions as the national goals and priorities evolve. The Namibian higher education programmes will meet the criteria of relevance if they are able to:

- Create a positive environment for academic pursuits;
- Inspire new talent and fuel the enthusiasm of students toward academic work;
- Provide opportunities for reflection and creativity among the academic community;
- Create a cultural anchor to give direction and social purpose;
- Meet the national needs for human resource development and
- Demonstrate solid contributions to social change and development (MHEVTST, 1998:36-37).

This means that Namibia came to independence as an underdeveloped nation with an underdeveloped system of higher education. This is because the country was never a nation on its own, but it was a German colony and later became part of South Africa. These nations only exploited the country and did very little to develop a system of higher education to the extent

that those who wanted to study further could do so. Fortunate for those who went to exile, UNIN (United Nations Institute for Namibia) helped them to study in neighbouring countries. Only a few Namibian students went to institutions and the various different colleges of education within the country (the Academy). For development to occur, the country needed people with knowledge and skills in all the various sectors of employment. It is against this background that higher education in Namibia is perceived as a response to development. Higher education for development relates to four broad development goals that higher education institutions must integrate, namely, equity, quality, democracy and relevance. Equity relates to fairness and justice in terms of selecting higher education students. Quality is about developing high quality programmes to meet international and national standards. Democracy must be incorporated into all the programmes of the United Nations Institute for Namibia so students can be taught about the theories and practices of democracy. The Namibian higher education institutions also ought to be democratic. Relevance relates to developing programmes that are relevant to the needs of society.

3.7.1 Development at the University of Namibia

In my introductory chapter in the background of this inquiry (Chapter 1, section 1.3.1), I indicate that UNAM was established by the then appointed commission on higher education soon after Namibia had gained independence. In this Chapter (section 3.3.6) I analyse the concept of culture at the university, and my review of the literature indicates that UNAM has a developmental culture in terms of various meanings of institutional culture (leadership, history and tradition, strategy, scholarship). This is because UNAM was created after independence with a weak identity. Since its establishment, government development ideologies and values have been playing a role in shaping this particular culture. The university's role is to contribute by improving the socio and economic development of Namibia. However, in this section I review the academic literature to analyse how other academic scholars perceive the concept of development with reference to UNAM. This analysis will bring forth the meanings of culture as development for the analysis of the institutional documents.

Trotter *et al.* (2014:52-53) provide an understanding of development at UNAM in a case study report that was conducted by SCAP in relation to scholarly communication at UNAM. In this, they describe the context of the university and development. SCAP begins by highlighting some influences that shape the communication activities at UNAM, and one of these is a close

relationship between UNAM and the national government. This relationship is based on a strong historical precedent – in 1986, the United Nations Institute for Namibia (UNIN), a United Nations Council body established to facilitate Namibia's transition to democratic self-governance, developed an educational policy based on an extensive assessment of socio-economic conditions. The SCAP observes the following quote from the Institute's resulting document that explains the proposed role for higher education, which UNAM reflects in its mission:

University education in an independent Namibia should be a logical extension of the liberation struggle of the people of Namibia. It should mark the beginning of the second phase of the liberation struggle leading to full social and economic independence. The university must be in the vanguard of those institutions involved in the economic, social and cultural development of the nation. It should be viewed as an instrument of social and economic change and should reflect the needs and aspirations of Namibians (Trotter *et al.*, 2014:52-53).

In terms of UNAM's relationship to national policy, SCAP findings indicate that the university is distinguished from other regional universities by the high level of alignment it has with the national government. This pertains to the institution's commitment to help reach the country's development goals as is articulated in Vision 2030 and various National Development plans. The administration and many of UNAM's scholars enjoy a close relationship to the government (often providing contract work for various ministries) and are keen to produce research that answers national development priorities directly (Trotter *et al.*, 2014:136).

At an institutional level, SCAP views UNAM as a fully-fledged university in Namibia. UNAM's role is gradually supported by the growth and development of the higher education sector. The university is guided by the motto, 'Education, Service, Development' and this stresses UNAM's role as an agent for development. In this regard the university's programmes are designed to meet national human resource requirements through teaching, research, and consultancy and community service (Hangula *et al.*, 2003:vi-vii; Trotter *et al.*, 2014:53).

In the same way Kirby-Harris (2003) mentions the influence of government ideology and its value system at UNAM. Kirby-Harris reiterates UNAM was established in 1992, within two years of the founding of the new independent state of Namibia. The development of the university thus far has taken place alongside the development of the new state and is influenced

by a similar set of historical, political, economic and social conditions. In his analysis that is based on his hybrid framework of neo-institutionalism and resource dependency, Kirby-Harris presents some of the recurring themes of which one refers to the influence of government ideology and its value system at UNAM. In this regard, Kirby-Harris's findings indicate that the government is perceived as having a strongly developed set of values that are largely conditioned by the combination of an economic purpose and a reconstructing purpose. By economic purpose, he means that the values of government are centred round nation building, economic development, expansion of opportunity and affirmative action. Kirby-Harris links a reconstruction purpose to an ideology position and policy developed during the liberation struggle as articulated by UNIN (1989) in terms of the role of the institution. These ideologies and values are also dominant within the Namibian society, and they in turn permeate the university (Kirby-Harris, 2003:395-369).

On the same note, Ping and Crowley (1997:382-385) highlight some of the expectations addressed to UNAM. These include solving national problems; assisting government and business; building a modern nation while preserving traditional ethnic and religious cultures; developing economic and human resources; enhancing social advancement; building a world reputation and responding to emerging national needs and overcoming the lingering effects of apartheid. At the establishment of the university, elected and appointed Namibian leaders perceived higher education as the principal means of creating a national identity. Ping and Crowley further identify challenges that UNAM faces, given a number of roles that it should play as a Namibian university, and one of these is cooperating in national development. Within this context, UNAM is envisioned as an agent of development that is actively involved in changing both individual lives and the structure of society. The authors conclude that the official motto of Education, Service and Development defines the university as an institution striving to serve its nation.

My understanding of this analysis is that development at UNAM is viewed in terms of the roles it must play as the only leading higher education institution in the country. Some of these roles were planned before independence and others were added at its establishment. These roles must be in line with the values and ideologies of the national government. Some of these ideologies and values for government is that development at UNAM must refer to its involvement in economic, social and cultural development of the nation. This means that the university must be an instrument of social and economic change. It must further reflect the needs and

aspirations of Namibians. To meet these, development at UNAM means that the university must conduct research to meet the development needs of the country.

3.8 HIGHER EDUCATION AND DEVELOPMENT IN SOUTH AFRICA

Much has been researched in terms of the history of the South African higher education and the various policy initiatives introduced to transform higher education. Ian Bunting (2002) and Saleem Badat (2004) lay out the landscape of higher education under apartheid, and I classify it into three categories. Firstly, in the South African higher education system, institutions were divided into rigid groups in terms of the functions, and they were not permitted to perform. This division was a distinction between universities and technikons. The essence of a university was science and of a technikon was technology. Under apartheid, science designated all scholarly activities in which knowledge was studied. The technology-designated activities were concerned with the application of this knowledge (Bunting, 2002:58).

Secondly, the higher education system was designed to produce through research and teaching, white and male privileged and black and male subordinates in all spheres of society. All higher education institutions were in their differing ways and contexts deeply implicated. As such, the academic labour force and knowledge production of high-level occupations and professionals were dominated by white and male South Africans. University research and teaching were extensively shaped by the socio-economic and political priorities of the apartheid separate development programme (Badat, 2004:2-3).

Lastly, the higher education system was fragmented, and institutions were differentiated along the lines of race and ethnicity. This was accompanied by the advantaged, historically white institutions and the disadvantaged, historically black institutions in terms of financial resources that were made available and the social and academic roles that were allocated to them. These differentiated institutions were fragmented with a view to serve the goals and strategies of successive apartheid governments. Due to this, there was an underrepresentation of black and women students in particular fields and at a post-graduate level. Thus, the South African higher education system was shaped by the social, political and economic inequalities of class, race, and gender, institutional and spatial nature (Bunting, 2002:58; Badat, 2004:3).

In terms of development, Nico Cloete (2004) views South African development in terms of efficiency and responsiveness. By efficient he means cost-effectiveness in terms of doing the same with fewer resources, or doing more with the same resources. Responsiveness deals with relevance to socio-economic demands, and higher education is expected to increase its responsiveness to societal interests and needs. It is also required to deliver the requisite research, highly trained people and the knowledge to equip a developing society with the capacity to address national needs and to participate in a rapidly changing and competitive global context. Simply put, responsiveness requires a supply of high-level skills for socio-economic development. Higher education's most important and direct contribution to development is the training of high-level skilled personnel (Cloete, 2004:63-71).

3.8.1 Development at Stellenbosch University

My review of the academic literature indicates very little on the concept of development at SU. I therefore draw from the little that I could gather on this topic to enhance my understanding of development at SU.

The late Russel Botman seems to be one of those who showed an interest in development at Stellenbosch. He advocated development at Stellenbosch University in terms of a pedagogy of hope, which was derived from the idea of Paulo Freire, the famous Brazilian scholar. A pedagogy of hope was an institutional agenda in South Africa and was resonated through the higher education landscape. The concept became a catchphrase during the 1970s and 1980s at historically disadvantaged black universities in the country because of the apartheid laws. Due to this, many progressive and transformative intellectuals in the country associated their liberal thoughts with the ideas of Freire (Waghid, 2011:7).

Waghid (2011) further posits that at the inaugural address of the vice-chancellor of Stellenbosch University, Professor Russel Botman on 11 April 2007, committed his strategic vision for SU in which he adopted a pedagogy for hope. Waghid ponders that Professor Botman must have had something specific in his mind concerning SU that had certainly performed a different role in its service to the state and civil society under apartheid rule (Waghid, 2011:7). For me what Russel had in mind, is contained in a paper that he and his team presented in 2009, which they later published. This paper was read at the 12th general conference of the Association of African Universities in Nigeria under the title, *A Pedagogy of Hope:*

Stellenbosch University's vision for higher education and sustainable development. In this paper Botman *et al.* present SU's bold new vision for higher education, and the Overarching Strategic Plan of this vision is embedded in African development and the idea of a pedagogy of hope.

Botman *et al.* further highlight that the vision requires that SU embody a pedagogy of hope through knowledge pioneering scholarship, research and teaching, generating hope and optimism from and within Africa. A pedagogy of hope concept was adopted as a guiding principle in teaching, research and learning at SU. This philosophy posits that the main idea driving SU should be rooted in the idea of "Hope". They acknowledged that, even in academic circles of SU, the concept of hope is a seldom-heard word. Russel *et al.* perceived hope at SU as an important concept that reflects the art and science of teaching, or the how of learning. They further explained that hope is embedded in the skill of teaching and educating. It is a foundation from which the message of possibility over limitations; of opportunity over cynicism, of creation over destruction, of hope over pessimism is carried through to everyone in our community. Hope is something more than optimism; it is a crucial imperative for the human condition; SU cannot have education in the absence of hope and neither can learning happen. Learning is something more than just imparting knowledge through teaching, but it is a special process where we can absorb, adapt and question. Knowledge, in all its shapes and forms, is the vehicle through which future opportunities and future success is achieved – the better the vehicle, the more suited it is to individual needs, the better the journey and destination (Botman *et al.*, 2009:11-15).

In addition, Russel Botman envisaged that, if SU generates Hope from Africa the idea of hope becomes a future-oriented vision for education on the continent. This then links SU with the global development agenda, which focuses on the identification of social, health and political goals towards we as a global community should strive to achieve. Stellenbosch, as Botman *et al.* (2009) note, took the bold step to draw out from the MDG's five themes on which its vision and mission are focused in order to marry higher education with development and economic growth in a more comprehensive way. These themes are: (1) consolidating democracy and ensuring regional peace and security, (2) contributing to human dignity and health, (3) eradicating endemic poverty, (4) ensuring environmental and resource sustainability, and (5) maintaining the competitiveness of the industry. SU has done everything it can to ensure that the developmental themes are incorporated into its research, teaching and community

interaction. The institution's faculties are expected to develop research proposals that direct their expertise into achieving these goals in a process called the Overarching Strategic Plan (OSP). This plan covers a wide range of projects that drive development such as the TSAMA Hub (Centre for Transdisciplinary, Sustainability, Assessment, Modelling and Analysis), the African Doctoral Academy (ADA) and a Rural Clinic School (RCS) (Botman *et al.*, 2009:12-13)

3.9 MEANINGS OF CULTURE AS DEVELOPMENT

I expected to find meanings of culture as development in a more general sense, and in higher education specifically in my literature. Surprisingly, the academic literature shows very little on this subject. As a result, I attempt to analyse what I mean by culture as development in this section. After analysing culture as development, I shall construct meanings by analysing institutional policy documents.

In constructing meanings of culture as development, I draw on the work of Mats Alvesson (2013) with reference to his book titled, *Understanding Organizational culture*. Alvesson perceives meaning as a significant concept for a cultural understanding, and generally relates meaning to how an object or utterance is interpreted. It points at what something is seen as standing for and has a subjective reference in the sense that it appeals to an expectation, a way of relating to things. Meaning makes an object relevant and meaningful. In a cultural context, meaning is socially shared meanings of interest, not so much highly personal meanings. To illustrate his point, Alvesson provides an example that supposes a company makes a formal rule that says factory managers can only decide on investments up to a certain amount, and larger investments must be sanctioned by a higher authority. This can be seen as a simple, objective, structural arrangement. The exact meaning of the rule, however, calls for interpretation, and this is where culture comes in. Various meanings are possible, and investment can be interpreted in different ways. In essence, a cultural understanding does not focus on the individual, but on the shared orientations within an institution or another group of interest. Meanings create a shared sense of reality through common frameworks, values and definitions (Alvesson, 2013:4-5).

Following Alvesson, we cannot reduce a concept into a single definition, as it is subjected to many meanings and interpretations. Instead of focusing on 'culture as development' much of

the academic literature focuses on ‘culture and development’. The question arises: is ‘culture as development’ the same as ‘culture and development’? Let me attempt to answer my question by starting with a brief discussion of *culture and development*. Mlama (1991:8) reviews the relation between culture and development focusing on popular theatre. In this work, she states that the early development strategies paid more attention to economic growth, and the focus was mainly on structural changes such as increased financial opportunities and incentives. From her statement, Mlama argues that the notion of culture gained little recognition as an integral component of the development process, as it was a concept that was missing in development agendas. Similarly, Sempere (2012:1-3) examines the relationship between culture and development in the present context and begins by arguing that the conceptual contributions to development have not placed culture as a determining and essential factor and whenever they have done so, it was from a general and unspecific point of view. Sempere further argues that most constructs on development have mainly been based on economic growth. A similar argument is made by UNESCO (2010:1) when it is stated that the vision of development that evolved during the past centuries focused on promoting economic growth, as it was perceived that modernisation of industries and infrastructures would naturally boost national Gross Domestic Product (GDP) with important cross-cutting benefits for all citizens. Culture in this vision was not regarded as important in a development process and was thus excluded from programmes and policies. This implies that culture as a concept was excluded from development discourses.

In a report on culture and development by UNESCO (1996:38), there is an argument that culture and development arose as a contrast to development economics that maintained that traditional cultures were the hindrance to modernisation, development and economic growth. This view has recently been replaced by a contrasting view that: traditional cultures, in all their richness, variety and creativity, should be treated with respect and that they can make an important contribution to development. They contain values of solidarity and creativity that are of vital importance to the development process. Following was a process of reflecting on cultural policies and development by UNESCO from 1970. In 1972, UNESCO held its 17th general conference in which it adopted a resolution calling for a series of international conferences to be held on cultural policies. These conferences included the Accra Intergovernmental Conference on Cultural Policy in Africa (1975), the World Conference on Cultural Politics in Mexico (1982), and the Mexico Declaration on Cultural Policies concluded

the series. In 1983 UNESCO suggested to the United Nations that cultural development is an indication of the importance of culture and development (Mlama, 1991:9; UNESCO, 2010:2). The outcomes of these conferences were general ideas that culture is a tool or a powerful driver for development with community-wide social, economic and environmental impacts. The notion of culture is relevant in development because it contributes to the economy and poverty alleviation. Culture in general includes aspects such as cultural heritage, cultural and creative industries, sustainable cultural tourism and cultural infrastructures. In addition, cultural factors influence lifestyles, individual behaviour, consumption patterns, values related to environmental stewardship and interaction with the natural environment. In development, culture includes features such as social inclusion and rootedness, resilience, innovation, creativity, entrepreneurship for individuals and community, use of local resources and knowledge, respect and support of cultural expressions. All these aspects contribute to the strengthening of the social capital of a community and foster trust in public institutions. Thus, culture and development are emphasised in MDGs and can in turn contribute to the achievement of the goals (UNESCO, 2010:3). I understand culture and development as relating to cultural heritage, music, tourism and arts. It is assumed that these facets can contribute to the process of development especially for individuals and the community. However, my focus is not on the relationship between culture and development. I rather conduct a hermeneutic inquiry of culture as development at two higher education institutions.

On a different note, as I reviewed the literature on culture and development, I encountered a book by Susanne Schech and Jane Haggis (2000) titled, *Culture and development: a critical introduction*. The two writers offer a different perspective of culture and development from that of Mlama, Sempere and UNESCO. Interestingly, Schech and Haggis argue that we can view the meanings attached to the concept of development as produced within and by a particular cultural context. Seen this way, development becomes a cultural artefact or a cultural construct rather than a natural process that can be accelerated and guided by development planning (Schech & Haggis, 2000:1). Put differently, development from its initial stage brought with it the imposition of cultural norms of the development institutions and their agents (Verhelst & Tyndale, 2002:2). Deborah Eade (2002:xii) has similar views and points out that culture is not an optional extra in development, or something to take on board in the way that an agency might take steps to ensure that its interventions will not worsen the situation of the most vulnerable. Development is rather in itself a cultural construct. This means that we cannot treat culture and development as two distinct concepts because development is not a natural

process, but a cultural construct. Put simply, when we talk about development we are in fact referring to culture. From this view, I argue that development is a form of culture.

Now that I am confident that there is very little research done on culture as development or development as a form of culture, I shall attempt to construct specific meanings of culture as development for this study. Just to restate, in this inquiry I want to analyse how culture as development is constructed and articulated by UNAM and SU. Throughout the literature review my main aim has been to understand and identify the meanings of culture as development and having done so, construct specific ones for the analysis of institutional documents. Since there is very little written on culture as development, I do this by bearing Gadamer's philosophical hermeneutics and conceptual analysis in mind. Thus, the historical peregrination and conceptual analysis form the basis of my construction of meanings.

3.9.1 Constructing meanings of culture as development

Before I provide a list of the meanings of culture and development, I want to come back to my question: what is culture as development? Following Schech and Haggis (2000) and Eade (2002), I have argued that development is a form of culture. Let me briefly explain this based on the literature review on culture and development at the beginning of this chapter (section and section). A historical peregrination on culture reveals that, from its initial stage, culture manifested itself in different forms. At the time when there were no modern industries, equipment, tools and technologies, culture meant agriculture. This meant that agriculture was a form of culture, that is, culture as agriculture. When the Europeans started to explore the far ends of the world, understanding the peoples of this world became the focus of attention. Based on the reports and observations, culture began to mean a decent civil behaviour and later civil was coined to civilisation. The enlightenment philosophers began to use culture to mean civilisation, culture as civilisation. Following this was the ideas of colonialism that led to the pursuit of the concept of development. One can say that colonialism is a cultural construct, as it was shaped by the values, perceptions, attitudes and norms of those who started it. I have framed my key concept of culture as development based on these observations from the literature. Furthermore, findings from my MEd studies (2015) revealed that development was a recurring trend in a review of the Namibian literature, and the institutional policy documents for UNAM. These findings made me understand that policies, perspectives and national discourses and higher education in Namibia revolve around the concept of development.

Recurring from the literature review is culture as agriculture, culture as a decent civil behaviour, culture as civilisation, culture as colonialism and culture as development. Unfortunately, it is impossible for me to find a single meaning of culture as development because I observe that there are variety of meanings in the literature review. I therefore construct meanings of culture by drawing from the historical peregrination and analysis. Let me begin with the concept of culture.

A closer glance at the historical peregrination indicates that culture means to cultivate, to behave in a decent way, to be educated, to be intellectual, and that culture is a historical transmission of patterns of traditional behaviours, beliefs, assumptions, symbols, values, meanings, stories, rituals and ceremonies. From my analysis of the concept of culture, I could identify themes such as history and tradition, knowledge related to politics, contested processes of meaning making politically and economically, ideology and aspects of life. Culture is subjective (shared assumptions, values, meanings and understandings), it is objective (physical artefacts, organisational stories, heroes, heroines, rituals and ceremonies). Culture is also a process (can be shaped or nurtured) and a product (reflects history, traditions, organisational structures and the behaviour of current students, faculties and staff). In higher education, culture relates to environment, mission, socialisation, information, decision making, leadership, typologies, history, language, governance and strategy. For UNAM I could identify the leadership, history and tradition, values, research, communication, networking, collaboration, scholarship and development. At SU, culture relates to features such as language, and history and tradition as key elements of its respective cultures.

In terms of development, a historical peregrination reveals features such as colonialism, capital accumulation, economic growth, history and tradition. The international literature shows features such as economic growth, human capital, research and development, a knowledge-based economy, structural change, scientific advancement, industrial progress and improvement. The concept of development further reveals traits such as advancement, social and economic changes, evolution, improvement and positive social changes. In the context of higher education, I identify features such as:

- history and tradition;
- social and economic changes, transformation and evolution;
- participation, equality and environment;

- development of human capabilities;
- knowledge, knowledge economy, knowledge societies;
- a means to cultivate national identity;
- research, consultancy and community service;
- a means to cultivate social, moral and democratic values;
- lifelong and transformative learning, and
- mission.

For UNAM, development means political ideology and values, and it relates to creating a national identity. It also refers to teaching, research, consultancy and community services, expanding opportunities, affirmative action and change. At SU, I can identify themes such as research, teaching, community interaction and knowledge production as key drivers for development.

Given such a long list of features of culture as development leaves me with a challenging task. Part of the challenge is that it is impossible for me to work with such a large list of meanings. Nevertheless, it may look like a long list, but the meanings are interrelated, and I am inspired by Harvey (1990) who posits that, while there may be a long list of concepts in practice, it is not necessary to attempt to separate a critical analysis of each. The concepts are interrelated, so the key is to locate a central concept and to analyse that critically and from that, other concepts can be derived or reconstructed. Following Harvey, I now narrow down the meanings to four that are recurring from my historical peregrination and conceptual analysis of the concept of development. I now present the meanings as follows:

- knowledge;
- history and tradition;
- human development, and
- social and economic transformation.

I argue that these meanings will lead to a better understanding of what I mean by culture as development in this inquiry. In the next section, I provide a detailed discussion of each meaning

and how they relate to UNAM and SU. I do this because a deeper understanding of these meanings will assist me in my analysis of institutional documents of UNAM and SU.

3.9.1.1 Knowledge

From my historical peregrination, right through a conceptual analysis of culture and development, the idea of knowledge appears more frequently. According to UNESCO, (2005:27) knowledge is a constitutive component of development. This means that knowledge is a key meaning in the development discourse and in this inquiry, it is a meaning of culture as development.

Higher education institutions are mandated with roles to produce knowledge. Before I relate knowledge to universities and UNAM and SU in particular, I want to have a general understanding what knowledge is all about. Peter Taylor (2008:xxv), in his introductory remarks on the *role of knowledge*, begins with a premise that knowledge is a very crucial aspect in every area of our lives. He imagines knowledge becoming an essential ingredient in every part of life, namely, for economic production, for the activities, structures, systems of the state and major institutions and for most of our daily needs as citizens. In effect, we are becoming dependent on knowledge. Since knowledge has become such a very important commodity, the question arises: what is knowledge?

I respond to my question by reflecting on my experience as a BEd Honours student in 2013. We spoke of knowledge in the Education Research module by relating to ontology and epistemology. Ontology is a theory of reality, while epistemology refers to the question of how we came to know this reality. The reality is out there in our societies, structures and our surroundings. We come to understand or know these realities by doing research. I briefly discussed ontology and epistemology in the section where I discuss methodology. To date, my understanding of knowledge has been based on conducting research.

To further develop a better understanding of what knowledge is all about, I turn to the introductory remarks made by Escrigas *et al.* (2014:xxxiii). They describe knowledge as the facts, feelings or experiences of a person or group, a state of knowing or awareness and/or the consciousness or familiarity gained by experience or learning. If knowledge refers to conditions and state of being human, where does it originate? Escrigas *et al.* state that knowledge is created

through research, experiences of the wise and the act of surviving in the world. It is represented in text, poetry, music, political discourse, social media, speeches, drama and story-telling. Escrigas *et al.* further link knowledge to practical skills, to our working lives and to universal and abstract thought. They perceive knowledge to be created every day by each one of us and is central to who we are as human beings. It tells us who we are, who we are not, how the world is and how we interact with it. Knowledge tells us how to live, prosper, what to do in life and how to do it in order to succeed and be happy, and it is the basis of what we have collectively accepted by being successful.

Following Escrigas *et al.* (2014), we find knowledge in everything we do, in our work places, our social groups, family groups, political groups and in our societies. It comes through facts, our feelings, our problems, challenges and experiences. We also learn it or it is passed on to us through education or by our forefathers. Although knowledge is in every area of our lives, unless it is created through research, it will not be counted as knowledge. We can only come to know or understand the facts, our feelings, experiences and problems through research. When I started to research institutional culture in my MEd studies, I did not know anything about institutional culture and higher education. I developed an understanding of institutional culture, higher education and the culture of UNAM through research.

My review of the literature reveals two concepts, namely, knowledge economy and knowledge society. I want to understand these concepts, as they may be articulated in institutional documents for UNAM and SU. I attempt to differentiate between the two concepts, as it is a principle of conceptual analysis. The concept of knowledge economy points to the work of Paul Romer in the New Growth Theory. Romer suggests that knowledge and technology are characterised by increasing returns that drive the process of growth. The work of Romer places an emphasis on the notion of human capital.

Jucevičienė and Vaitkus (2007) begin their introduction with a premise that the beginning of the present century is marked by the competition that is taking place among the various states who are on their way to becoming knowledge economies. They observe that the knowledge economy stand in need of further analysis. Nevertheless, they posit that the economic success of states directly depend upon the production, distribution and the use of knowledge and information. For Jucevičienė and Vaitkus, knowledge economy is a means by which the countries in transition are trying to catch up with western countries that have enjoyed a head

start in becoming knowledge economies. Similarly, Godin (2006:2) posits that knowledge economy is associated with production, distribution and the use of knowledge and information. Van Wyk and Jacobs (2012:1171) relate knowledge economy to the economies of knowledge and information and of education. This implies that, for the economy of a nation to be successful, it must be driven by the construction, dissemination and use of knowledge. In other words, construction or generation and dissemination of knowledge are means of achieving economic growth.

Jucevičienė and Vaitkus (2007) relate the knowledge society to a situation in which knowledge is being used to produce knowledge, and the conditions of knowledge production are no longer controlled by the mode of production itself. For UNESCO (2005:27), knowledge societies are about capabilities to identify, produce, process, transform, disseminate and use information to build and apply knowledge for human development. Van Wyk and Jacobs (2012:1171) posit that the concept of knowledge society points to the rights of knowledge workers as citizens in the new economy, focusing on the subordinate of economic means to social ends. The concept of knowledge society points to the various means of generating knowledge. There is widespread acceptance that a nation's human capital, and the new ideas and innovations generated by that human capital, are the major drivers of economic growth (Brennan *et al.*, 2004:23).

Following Jucevičienė and Vaitkus, UNESCO, Van Wyk and Jacobs, we can relate knowledge to the following features: first, we use knowledge to produce knowledge. This means that our experiences, challenges, concerns, problems and facts that we want to address are means to produce knowledge. Put simply, we use social concerns to produce knowledge. Secondly, knowledge production is controlled by how knowledge is approached and who produces knowledge. Thirdly, a knowledge society relates to rights, that is, freedom of expression, choice, access, equity, citizenship and for improvement in the living conditions of people. Lastly, knowledge is not a means for economic success, but for solving societal problems.

I attempted to briefly analyse the concept of knowledge economy and knowledge society and demonstrated that knowledge economy is an economic idea of knowledge being the key to economic growth, while knowledge society is a key to human development. Let me now turn

to the role that higher education, UNAM and SU, should play in relation to the knowledge economy and the knowledge society.

Much is researched about the role that higher education must play in knowledge production and dissemination. To this end, I draw on Jucevičienė and Vaitkus (2007) who relate knowledge economy and knowledge society to three kinds of new interconnecting relationships: (1) new links between higher education and society, (2) new links between disciplines taught and researched in higher education and (3) changing relations between higher education and the state.

In the first link, Jucevičienė and Vaitkus refer to the work of Gibbons *et al.* who emphasise a consideration of Mode 2 of knowledge production. For them, the new Mode 1 of knowledge creation is relevant to the reality of human life. They describe a distinction between the two modes of knowledge in the following way: Mode 1 is the complex ideas, methods, values and norms that have grown up to control the diffusion of the Newtonian model of science to more fields of enquiry and ensure its compliance with what is considered sound scientific practice. Mode 2 is knowledge production carried out in the context of application and marked by its transdisciplinary, heterogeneity, organisational hierarchy and transience, social accountability and reflexivity and quality control, which emphasise context- and use-dependence. It results from the parallel expansion of knowledge producers and use in society (also in Watson, 2003:28; Subotzky & Cele, 2004:343-350). Mode 2 knowledge production expresses a basic shift in understanding the creation of knowledge. Gibbon *et al.* further consider that universities in countries in transition and beyond need to be more open to the demands of Mode 2.

In the light of Mode 2 knowledge production, Jucevičienė and Vaitkus refer to professionals of outstanding competence as symbolic analysts (people who work with symbols, concepts, theories, models, data, and configure them into new combinations). The ability for higher education to produce many highly competent professionals, especially knowledge workers, is central to be responsive to society's contemporary needs. This implies that universities have a role to produce knowledgeable professionals such as scientists, philosophers, engineers, economists and many more. It must also produce academics and professors who can use knowledge to respond to the needs of society. In a knowledge economy, higher education requires the emergence of competence-based programmes. These programmes stress the ability of a person to act professionally in practical situations by implementing original cognitive

structures and deploying appropriate personal and social qualities. The implementation of a competence-based programme does not mean that all the programmes are necessarily oriented solely to the highest competence level. The higher education system has to educate many professionals with varying levels of competence, although there is a special need for knowledge workers at the highest levels. This means that the role of universities in promoting a knowledge economy is viewed in terms of the programmes that they design. Universities have a role to design programmes that allow people to be knowledge actors. These programmes must allow them to be professional in every practice and their social potentials.

In the second link Jucevičienė and Vaitkus relate to the complexity of the activities of individuals and institutions that he calls supercomplexity. This is based, not only on the knowledge created by academics, but also on the knowledge that comes from practice. Knowledge workers today will perform in situations of supercomplexity. If higher education seeks to serve the knowledge society and contributes to its development, it has to ensure communication between disciplines. Lastly, Jucevičienė and Vaitkus relate to the changing relations between higher education and the state to regulate the performance of universities through policy. They note that the state seeks to develop the knowledge economy and to mobilise all the resources, including higher education, in support of this development. For them, economic policy influences policy in relation to higher education.

One of the tasks and responsibilities assigned to UNAM is to conduct research. According to a higher education policy framework, MHEVST (1999:60-61), UNAM is charged to serve as a centre of higher learning, research and to train high-level specialists in critical areas necessary for national development. The institution's development role should focus on the preparation of high-level skilled human resources that Namibia requires. While basic research should remain important, UNAM's substantial emphasis should be on applied research directed towards issues that affect Namibians in everyday lives. In South Africa, a considerable proportion of intellectuals and knowledge production, dissemination and application is located in higher education institutions. This can act as a leverage to address societal and economic development needs. From an economic perspective, higher education must represent a much-needed capacity to alleviate the skills constraints on economic expansion.

From the above discussion, I deduce that knowledge is a meaning of culture as development. Knowledge is more than the word itself; it relates to real life situations that we encounter in

societies and our surroundings. It is through research that we come to know and understand these realities and encounters as well as find ways to address them. We use these realities to produce, disseminate and use it for the economy and for society. Universities are further required to conduct both Modes 1 and 2 knowledge production. The aspects of knowledge that I deem and are articulated in institutional documents for UNAM and SU are research, knowledge, knowledge economy, knowledge society, knowledge production, and dissemination. I shall therefore analyse institutional documents for UNAM and SU to understand whether such features are articulated.

3.9.1.2 History and tradition

History plays an important role when one tries to explain, interpret and understand a context of study. I find it bizarre to speak about history without referring to an important aspect of Gadamer's work being historical consciousness and interpretation. Gadamer points out that we can only understand a text when we locate history. He sees the individual as secondary, whereas history is primary (Gadamer, 1975:174).

Jacobs (2012:99) and Vukuza-Linda (2014:134) argue that history manifests itself through symbols and language. Rafaeli and Worline (2000:72-73) explain symbols as integral to institutional life, as they are elements that structure members' active construction of sense, knowledge, and behaviour. They further argue that there is more to symbols than a thing that stand for an idea, as a dove stands for peace. Institutional symbols refer to things that stand for the ideas that constitute the particular institution. They include both the physical setting of an institution and the objects within that physical setting, and that stands for the meanings, experiences, ideas that people have in and about symbols in the context of an institution. According to Thompson the symbolic language of culture is public, and consequently the analyst does not have to pretend to achieve insights into the dark corners of the individual minds. The symbols that constitute a culture are vehicles of conceptions, and it is culture that provides that intellectual ingredient in the social process. But symbolic cultural propositions do more than articulate what the world is about; they also provide guidelines for action in it. They provide both models of what they assert to be reality and patterns of behaviour. It is also a guide for behaviour, as they enter into social action. Alvesson (2013) interprets a symbol as an object, a word or statement, a kind of action or a material phenomenon - that stands ambiguously for something else or something more than the object itself.

UNIN (537) regards language as an important cultural element that binds a community to its past and present. It is a shared social reality articulated in meaningful symbols and expresses feelings, emotions, aspirations and ideas. Jacobs (2012:96) further interprets language as the system of sounds, signs and gestures people in any organisation use to convey meaning to one another. Meanings can either be conveyed orally or in written form. The meanings reflect the importance of the institution for its new members and for those outside of the institution. A possible link between language and culture is that it has a function in transmitting cultural formation from one person to another. It also determines how a person processes information and helps to formulate his/her ideas, as it carries culture (Jacobs, 2012:96). For purposes of this study I shall refer to language not merely as a medium of instruction, but as meanings that are fundamentally important for the institution.

Relating to UNAM and SU, both institutions have a point of origin and were established within a historical context. History explains the events and practices within the university setting. I analyse institutional documents for UNAM and SU to understand whether they relate to history and tradition. Put simply, I want to understand whether they articulate their past.

3.9.1.3 Human development

The questions arise: what does human development mean? How does it relate to higher education? I attempt to answer these questions by turning to the literature on human development. In my analysis of the concept of development in higher education (section 3.6.2) Comim (2007) introduces the concept of *human development*. He argues that the notion of economic growth could not address poverty and regards human development as a constitutive value of education. The literature further indicates that the concept of human development emerged in the early 1980s as a new conceptual framework for evaluating well-being and development. The framework is a contrast to income, resource and basic needs approach, and is concerned with developing people rather than things. The human development approach owes much to the work of Amartya Sen who suggested the expansion of human capabilities. From this perspective, the research at the UN has drawn on the capability approach to compile a *Human Development Report* (Clark, 2002:18; Maraña, 2010:1-4). The general notion of human development in this report is that people are the real wealth of a nation, and development is something more than the expansion of income and wealth. Its focus must be on the people. Human development becomes a process of enlarging people's choices. It comprises of two

facets: the first is formation of human capabilities in terms of improved health, knowledge and skills. The second is the use people make of their acquired capabilities (leisure, active in cultural, social and political affairs (Clark, 2002:18; Marañá, 2010:1-4; UNDP, 1990:9).

The first facet suggests a shift from the development discourse that focused on pursuing material wealth to enhancing human well-being, from maximizing income to expanding capabilities, from optimising growth to enlarging freedom. The approach focused on the richness of human lives rather than on the richness of economies. The UNDP furthermore regards human development as a process of enlarging people's choices. It is also objective in the sense that it is an outcome, as it implies that people must influence the processes that shape their lives. Human development is the development of the people through building human capabilities by the people through active participation in the processes that shape their lives and for the people by improving their lives. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self-respect (UNDP, 1990:10; UNDP, 2016:1-2).

This facet is further associated with the diverse talents or choices that people have that can only be attained through education. The choices of people must be enlarged; they must be able to choose courses, modules and programmes. For instance, if a person wants to do engineering, he/she must choose the specific area of engineering they want to study and the modules they want to do. Access to education means that people must not only be free to choose the programmes of their choice, but also have access to knowledge. Thus, the only means for building people's talents and choices is through education. People must further be free to participate in any social arrangement of their choice (UNDP, 1990:10).

The second facet relates to the manner people make use of capabilities. According to the UNDP (1990:26), skilled, healthy and well-educated people are in a better position than others to take their lives into their own hands. They are generally more likely to find employment and earn wages. They have better access to information, such as gained through agricultural or business training for example, and thus more likely to succeed as farmers or entrepreneurs. The educated can also contribute more to advancing culture, politics, science and technology. Thus, the use of human capabilities encompasses the use people make of their abilities as their usefulness to society (UNDP, 1990:26). This implies that human capabilities can be built without making use of them. This facet is concerned with the fact that, after people have acquired their

education, they must be free to decide what they want to do with them, whether they want to do farming if they studied agriculture or start a business if they studied business economics. By doing this people are in control of their lives rather than being controlled by others.

My understanding of the concept of human development is that it regards the individual as primary. It is a shift from the instrumental view of development to a non-instrumental. The instrumental view of development focuses on material wealth, maximising income and optimising growth. The non-instrumental view, that is human development, is about improving the lives of human beings and democracy. Enlarging freedom, active participation, improving opportunities are some of the facets of democracy.

To relate human development to higher education, Andrew Thomson (2008) explores the relationship between higher education and development. He argues that development is not confined to macroeconomic forces of growth, but also focuses on improving the individual and collective human condition, increasing choices of participation, equality, standards of living and wellbeing, the environment and sustainability, and on another level, development as a human way of being. He further argues that development is not a stage that one can attain or a goal to aim for. It is rather a constant process of improvement in which education, research, and service play prominent roles. This creates a positive change in the self, the people around our communities, the institutions, us, and structures that support us. Higher education in this context is about empowerment and raising the quality of life where people can continue to develop their knowledge and skills. It is about learning to know, learning to do, learning to be, and learning to live together (Thomson, 2008:3). This implies that higher education has a role to play in promoting individual choices, participation, equality and expanding capabilities. Higher education should empower and improve the standard of living and well-being. In other words, higher education should be more democratic.

In the Namibia Vision 2030, the government values people's quality of life, as they are the future of the nation. The Vision relates to issues such as empowerment to participate fully; educated, skilled, motivated, confident, responsible and healthy people are given many opportunities to play an active role in shaping a better society (Republic of Namibia, 2004:20-21). The notion of democracy in higher education in Namibia is not only about teaching it, but also that it becomes a democratic space (MHEVTST, 1999:34-35). In South Africa, higher education can foster open and critical intellectual debate and contribute to a vibrant and

engaged society. It must also create opportunities for social advancement, enhance equity, social justice and promotes good citizenship (CHE, 2004:16).

In this discussion I have shown that not only is the wealth of nations important for a nation, but also the welfare of human beings. Universities, UNAM and SU specifically are each given a role to promote human development. They must be able to improve the living standards of the people and cultivate democratic values. The following are the features of human development that can be articulated in institutional documents for UNAM and SU: expanding capabilities, enlarging freedoms, encouraging active participation, improving their opportunities, empowerment and equality and raising the quality of life.

3.9.1.4 Social and economic transformation

The idea of social and economic transformation have been around since the period of decolonisation. Some scholars link social and economic transformation to the theories of modernisation (Jafee, 1998:4-5). According to Jafee, the modernisation perspective along with the tradition-modern dichotomy has a long legacy in the classical sociological thought that was employed for understanding the most significant features of social change and development.

In Section 3.3.7, I discuss culture in higher education in South Africa and I briefly discuss the meaning of transformation. I have shown that transformation relates to issues of change, but not only change. This change has to be meaningful, to change something for the better, fundamental and a democratic change. To develop my understanding further Brennan *et al.* (2004) provide useful insights in terms of social and economic transformation. I draw on these authors to develop a deeper understanding of social and economic transformation as a meaning of culture as development.

Interestingly, Brennan *et al.* do not necessarily use transformation as synonymous with social progress and modernisation. They conceptualise transformation by drawing on a sharp distinction between the two stages, namely, of '*removing the old*' and the '*building of the new*'. The former relates to regime overthrow and the events leading up to it. They further divide this phase between the crisis events immediately prior to regime change, and a generally much longer period of disillusionment, critique and probably repression by the agents of the old order. The latter refers to reconstruction, institution building, the forming of new alliances abroad,

the attempted economic regeneration and redistribution. This period is of uncertain length because the initial dramatic changes of transformation will gradually merge into processes that are more evolutionary. They regard the stage of '*building the new*' as a period of transformation. My understanding of the view of Brennan *et al.* (2004) of transformation is that the stage of removing the old relates to the political, social and economic practices of the apartheid regime, and the period of building the new is the end of apartheid and practices of democratic change.

To illustrate, Namibia spent many years of colonial domination that was characterised by racial segregation, ethnic fragmentation, economic exploitation and cultural subjugation. At independence, higher education inherited a system that only served the few and segregated the population. As such, the country experienced a shortage of skilled, experienced, educated human resources at all levels of employment. The country further experienced high unemployment and underemployment. Thus, transformation has always been about development, that is, higher education for development (MHEVT, 1999:29). In South Africa the ending of the apartheid regime in 1994 resulted in a consequent restructuring of the higher education system that was previously organised on racial lines. Transformation, therefore, in South Africa has been largely about democracy and equity, but within a context of capitalism and development. In particular, it has been about building the institutions of civil society. South Africa's higher education institutions were divided between universities and more vocational technikons (recently renamed universities of technology) and reflect both colonial and apartheid pasts that have provided very different levels of funding and support for different types of institutions. To a greater or lesser extent, they are all engaged in a process of becoming 'normal universities' although the recent legacy of the ideological struggle remains important (Brennan *et al.*, 2004).

Brennan *et al.* (2004) further pose a profound question that I have been asking myself since the beginning of this inquiry. They ask: what is being transformed in society? They address this question by relating to four aspects of transformation, namely, economic, political, social and cultural. Since I only refer to social and economic transformation in this section, I will not focus on political and cultural transformation. In terms of social transformation, Brennan *et al.* emphasise that social transformation lies at the radical end of conceptions of social change. It implies at the very least some fundamental changes in society's core institutions, in polity and the economy, with major implications for relationships between social groups or classes, and for the means of the creation and distribution of wealth, power and status. A pre-condition of

social transformation may be the provision of educational opportunities for previously disadvantaged groups to achieve elite or middle-class positions. Nevertheless, we need to distinguish between changes that improve the prospects of specific groups over those of others, and changes that affect the general structures of opportunity and inequality present in a society.

Brennan *et al.* (2004) provide me with an insight that when we talk about transformation, it is important to be specific about the aspects that need to be transformed. I have shown that racial segregation, ethnic fragmentation and cultural subjugation were the features of colonialism. In South Africa racial inequalities in the context of higher education was a major feature of apartheid rule. Thus, social and economic transformation were necessary at independence of Namibia and the ushering in of democracy in South Africa.

Universities have a role to play in the process of social transformation, as they are rooted in societies. Here Brennan *et al.* (2004) point to roles of universities in social and economic transformation in three ways. The first is the question of access, that is, who gets higher education. The access question is fundamental. If educational credentials are the key legitimate route to adult roles and social status in the knowledge/achievement/democratic society, then the question of who has access to them is central to an understanding of such societies. Social transformation can come about if the ‘disadvantage gap’ between social groups is lessened or when the historically advantaged group is replaced by a new group. Resistance to transformation might be demonstrated by a university’s non-engagement with this process, and a student profile reflecting historic structures and inequalities. This implies that one of the ways higher education can transform society is by providing access to historically disadvantaged groups. This will help to eradicate the existing inequalities.

The second question relates to the curriculum, that is, what they get. Brennan *et al.* (2004) relate this question to the question of research. Of central interest, therefore, are questions of *what* is taught and researched. The role of universities in labelling particular aspects of knowledge as valuable enough to be investigated, passed on to others, and preserved for future generations may be at the heart of questions about the impact of universities. Certainly, it has profound implications for the contribution of universities to social change. If academic disciplines are essential ‘ways of life’ involving distinguishable world views and values, then curriculum questions become essentially questions of the kinds of people educational institutions produce. This means that higher education can contribute to social transformation

by taking into account that its curriculum reflects what is taught and what is researched. Through teaching and research, higher education must produce a certain kind of people. For example, does higher education produce racists, gangsters, or researchers, doctors, engineers, food specialists and others?

The third role is the placement question, that is, where does it lead them? Placement of graduates in top labour markets and political positions provides opportunity for the values and world views of these people (formed out of an interaction of social origins and socialisation) to have a powerful effect on the future direction of the society. Depending on the characteristics of the graduates, the economy may be more efficient, the state may be more benevolent, and the culture more enriched. Of course, some graduates may not occupy 'top' labour market or political positions. Depending on the circumstances and context of their societies, they may form a source of opposition and dissent and spearhead the process of societal transformation. In my view, higher education produce many graduates, but the concern is about where these graduates are placed. Higher education can contribute to social transformation by producing graduates that are placed in top labour markets or political positions. The graduates must go back to their societies and be placed in top positions and by doing this, society is transformed. For example, if a university produces academics, they should be placed in academic positions. If they were engineers, let them be placed in top positions so they can design roads and buildings for society (Brennan *et al.*, 2004:17-18). Brennan *et al.* furthermore posit that there is a substantial or growing recognition that higher education systems are essential for economic development. Although the established public goods that universities generally provide for countries, such as the formation of national and cultural identity, enhanced individual opportunity and democratic commitment, are regarded as important by political leaders, it is increasingly the economic pay-off that counts. Universities' roles in generating economic transformations are classically embraced by human capital theories of economic growth (Brennan *et al.*, 2004:23).

In this discussion I wanted to understand what roles universities must play in promoting social and economic transformation. I demonstrated that we can speak of transformation in the context of building the new which is a stage of national reconstruction, restructuring and development. The concept of transformation relates to many aspects of life, namely, social, economic, cultural and political. When we talk about transformation, it is important to specify the areas that need change. In this section I refer to social and economic transformation as a

meaning of culture as development. A higher education system that was previously organised along racial lines and the economy that was exploited need tremendous change. The lack of opportunities and the social inequalities that prevailed in societies must be addressed. Following Brennan *et al.*, I argue that social transformation is about providing opportunities for the previously disadvantaged groups and it relates to three things: access, curriculum and placement. Those historically disadvantaged groups must be given access to higher education. It is the role of universities, in this case UNAM and SU to bridge this gap. The curriculum relates to the subjects taught and research conducted. What is taught and researched in universities must address the realities in society. It also relates to what a university produces because by this a society is transformed and it is a means for economic transformation. What a university produces, is an investment in development. The notion of placement relates to placing the university products in top positions so that they use their knowledge to advance society and contribute to economic transformation. What a university produces and where they are placed is what is termed human capital. I therefore analyse UNAM and SU institutional documents for UNAM and SU to understand whether they refer to social and economic transformation. If they do not articulate social and economic transformation, perhaps they refer to the meanings of access, curriculum and placement.

3.10 SUMMARY

My intention in this chapter was to review the literature related to the concept of culture as development, and the chapter is organised into three sections. The first deals with the concept of culture in higher education. Under this, I begin with the historical peregrination and analysis of the concept. I further proceed with the concept of culture in the context of higher education, namely, institutional culture in which I discuss the emergence of the concept and its translation into higher education discourses. I end the section with a discussion of institutional culture in Namibia and UNAM as well as institutional culture in South Africa and Stellenbosch.

In the second section, I deal with the concept of culture as development in higher education. I begin the section with a historical peregrination and I discuss colonialism and capitalism. I then proceed with a discussion of developments from the period of decolonisation, the theories that were used to explain development and an analysis of the concept of development. This section ends with a discussion of development in the context of higher education. Here I discuss

development in Namibia, development at UNAM, development in South Africa and development at SU.

The last section in this chapter deals with constructing meanings of culture as development. Here I argue that culture is development or culture is a form of development. I list down meanings of culture and then development. Since my key concept in this inquiry is culture as development, I construct meanings by narrowing down recurring meanings of development. From the recurring meanings of development, I construct four related meanings that form the basis of my analysis of institutional documents for UNAM and SU. In other words, the meanings serve as a theoretical framework for my analysis of institutional documents. This chapter ends with a thorough discussion of the meanings of culture as development and I relate these to UNAM and SU.

CHAPTER 4

ANALYSIS OF RELEVANT INSTITUTIONAL POLICY DOCUMENTS

4.1 INTRODUCTION

In the previous chapter, I analysed the meanings of the concepts of culture and development separately to construct meanings of culture as development. By means of the recurring meanings of culture and development in the literature, I constructed four meanings of culture as development namely: knowledge, history and tradition, human development, and social and economic change. I did this because a review of the literature on culture as development did not provide adequate meanings.

In this chapter, I shall use the meanings of culture as development I constructed to conduct an analysis of policy of institutional policy documents for UNAM and SU. The use of these meanings will enable me to address the sub-questions for this inquiry.

Further, I want to differentiate between ‘analysis of policy’ and ‘analysis for policy’. According to McLaughlin (2000:449) another element of the mode of the relationship between philosophy and education policy concerns the different aspects of the policy-making process on which philosophy might be brought to bear. Ham and Hill (McLaughlin 2000:449) draw a distinction between ‘analysis for policy’ and ‘analysis of policy’. The idea of ‘analysis for policy’ contributes to the formulation of policy and takes two forms: first is ‘policy advocacy’, which involves the making of specific policy recommendations. Second is ‘information for policy’ which provides policy makers with ‘information and data’ relevant to policy formulation or revision. Philosophers can contribute to both, although in their case the ‘information for policy’ will take the form of offering (say) conceptual clarification. ‘Analysis of policy’, according to Ham and Hill (McLaughlin 2000:449), can also take two forms: first is analysis of policy determination and effects, which examines the processes and outcomes of policy. The second relates to analysis of policy content, which examines the values, assumptions and social theories underpinning the policy process. Following McLaughlin, my intention is not to analyse policy for the sake of making recommendations or provide information and data to policy makers. Rather, I conduct an analysis of policy to understand

how culture as development is articulated in institutional documents for UNAM and SU. I, therefore, focus on ‘analysis of policy’ in this chapter.

4.2 UNDERSTANDING EDUCATION POLICY

Since I conduct an analysis of policy, I want to understand what education policy means in this section as this will enable me to better understand my analysis of policy documents for UNAM and SU. In addition, this discussion, following Trowler (1998:48), enables me in the analysis of institutional policy documents to comprehend how the meanings of culture as development are articulated.

I encountered Steven Ball’s (2006) selected works in reviewing the literature. Ball (2006:44) begins his exploration by asking a question: what is policy? To respond to the question he argues that one of the conceptual problems currently lurking within much policy research and policy sociology is that in their analysis they fail to define conceptually what they mean by policy. Fataar (2010:15) shares a similar view when he argues that the literature shows a lack of consensus regarding a definition of policy. For him the reason for a lack of consensus in the literature is that policy can refer to defining objects, setting priorities, describing a plan or specifying decision rules. A further complication revolves around the spatial dimension of policy, that is, whether it precedes action; involves action; it is general, and whether it is an elaboration of decisions already made by government.

Given the conceptual lack of the meaning of policy, Stephen Ball (2006) explains policy in three different ways, namely, policy as text, policy as discourse and effects of policy. In view of policy as text, Ball views policy in two ways: firstly, policy as texts are representations which are encoded in complex ways (via struggles, compromises, and authoritative public interpretations). From this view, Ball posits that policy is both contested and changing, always in a state of becoming, of was and never was and not quite, for any text a plurality of readers must necessarily produce a plurality of readings. Ball further states that it is crucial to recognise that the policies themselves, the texts, are not necessarily clear or closed or complete. As texts, policies are the product of compromises at various stages (at points of initial influence, in the micro-politics of legislative formulation, in the parliamentary process, and in the politics and micro-politics of interest group articulation). They are typically the cannibalised products of multiple influences and agendas. The second is that policies as texts are representations which

are decoded in complex ways (via actor's interpretations and meanings in relation to their history, experiences, skills, resources and contexts). From this perspective, he contends that the physical text that pops through the school letterbox, or where ever, does not arrive out of the blue. Rather it has an interpretational and representational history; neither does it enter a social or institutional vacuum. The text and its readers and the context of response all have histories. Policies as texts enter existing patterns of inequality and impact or are taken up differently and as a result it is not exterior to inequalities although it may change them, it is also affected, infected and deflected by them (Ball, 2006:44-47).

Ball's ideas of policy as text is significant as it relates to my research methodology (Gadamer's philosophical hermeneutics) and one of the research methods of this inquiry namely, documentary analysis. Firstly, Ball's elucidation means that a policy is a document that requires interpretation. His elucidation allows for an interpretation of how culture as development is constructed and articulated by UNAM and SU. Secondly, Ball refers to the meanings I look for to understand how of culture as development are articulated. Thirdly, Ball points out that policies have an interpretational and representational history and this is congruent with Dilthey (Gadamer, 1975) who posit that we may find that our texts are not only the sources, but also historical reality itself is a text that must be understood. In this case, history interpretation is an exercise I carry out throughout my analysis of culture as development in institutional documents of UNAM and SU.

Regarding policy as discourse, Ball argues that we need to appreciate the way in which policy ensembles, collections of related policies, exercise power through a production of truth and knowledge as discourse. Ball describes discourse as practices that systematically form the objects of which they speak.... Discourses are not about objects, they do not identify objects, they constitute them and in the practice of doing so conceal their own invention. Furthermore, discourses are about what can be said, and thought. They are also about who can speak, when, where, and with what authority. They embody the meaning and use of propositions and words, thus constructing certain possibilities for thought. Ball warns that there is more to discourse and it is not irreducible to language and speech. For Ball, we do not speak discourse but it speaks to us. We are the subjectivities, the voices, the knowledge, and the power relations that a discourse constructs and allows. We do not know what we say, we are what we say and do. In these terms, we are spoken by policies; we therefore take up the positions constructed for us within policies (Ball, 2006:48).

I am not familiar with the way policies are made, but what I understand from Ball's idea of policy as discourse is that policies are a result of a discussions or debates. In other words, it is a process that begins with discussions of a problems by various role players before a final decision is made. Nevertheless, I further learn that policy as discourse constitute thoughts, concepts and meanings that opens possibilities for us to question them. Since policies constitute thoughts, concepts and meanings, I deem that I shall find such in my analysis of culture as development in institutional policies of UNAM and SU.

Policy effects, according to Ball, is another way of conceptualising policy. Here Ball distinguishes between what he calls first order and second order effects. First order effects refer to the changes in practice or structure (which are evident sites, and across the system as a whole). I relate this to the transitions that occurred in Namibia and South Africa from apartheid policies of segregations to democracy and development. Due to this, UNAM and SU are required to do away with apartheid values and practices, and reflect the values as reflected in democratic and development policies of their countries. Second order effects are the impact that these changes on patterns of social access and opportunity and social justice. Ball's second order effects relate to the way these changes impact on culture as development for UNAM and SU (Ball, 2006:50-51).

I further encountered Paul Trowler (1998) in a review of the literature. Trowler in one way or the other shares similar views with Stephen Ball in his work titled *Education Policy*. Like Stephen Ball, Trowler begins his sociological analysis of education policy with a question: what is education policy? In his response Trowler argues that the concept of policy is complex and cannot be reduced to a thing, a statement of intentions or practices, nor a piece of paper. He makes a point that policy must be viewed as something which is in a state of constant interpretation, negotiation and change in several sites. He emphasises that policy should be viewed as both a text and discourse and in this sense education policy becomes multi-dimensional in character. This is because policy is almost always a compromise and can be read in several ways. It is reinterpreted and changed as it is put into effect (Trowler, 1998:85-86).

I understand this to mean that instead of perceiving education policy as a thing, statement, or piece of paper, we can view it as something in process. Viewed from this perspective, we can see education policy as an outcome of different sources such as those who make it, those who

put it into practice, interpreters, and the problematic nature of it. In this inquiry, it is important to note that while I analyse culture as development in institutional policy documents of UNAM and SU I have in mind that policies are subjected to many different interpretations. The way I interpret institutional policy documents for UNAM and SU depends on the methodology, research questions and research methods that I bring to the analysis.

Trowler (1998) further argues that to understand the policy-making process, it is useful to be clear about the aspects that drive both policy-making and policy implementation. He suggests two important roles that condition policy-making and policy implementation, namely ideology and culture. Regarding ideology there are two sets of ideologies that are at work in education. The first is that education policy-making is driven by a political ideology. Trowler identifies key political ideologies namely, neo-liberalism, neo-conservatism, and social democracy. Neo-liberalism places an emphasis on competition in a market economy both at an individual and international level. Neo-conservatism emphasises custom, tradition, order and power. It believes in the state as providing strong direction from the centre. Social democracy has to do with the importance of pluralistic decision-making with all the parties involved both at national and local levels in matters that affect them (Trowler, 1998:56-58).

Secondly, policy-making is driven by an educational ideology. In this view sets of values and attitudes that relate to the nature of education and the education process are important. Trowler sums up these values and attitudes as follows: traditionalism, progressivism, enterprise and social reconstruction. In policy-making, traditionalism is rooted in a belief in the value of a cultural and disciplinary heritage. Progressivism claims to be student focused whereby valuing student's participation in planning, delivering, assessing and evaluating course. The enterprise views education as primarily concerned with developing people to be good and efficient workers. Social reconstruction claims that education can be a force for positive social change, including creating an improved individual who is able to critically address prevailing social norms and help change them for the better (Trowler, 1998:61-64).

For me, the first point that Trowler makes is that when a policy is formulated there is a political ideology behind such a policy. By implication education policies are influenced by a political ideology. In terms of culture, Trowler (1998) makes a point that when putting policy into effect, there is a management approach which he calls Organisational Development (OD). For him, the focus of OD in education policy is on change in institutions and central to it is cultural

manipulation. Within the OD approach, one of the positions is the managerial approach. In this sense, managers are regarded as levers that shape the attitudes, values, expectations and behaviours of those involved within the institutions. Trowler views culture as the carrier of change in institutions through socialisation, the use of symbols, rituals (logos, mission statement) and the improved communication (stories, conversations). Underlying the managerial approach is a belief that an institution has a single strong culture that is shared and enacted by everyone in the institution and is essential to them in their struggle with the environment. Trowler further elaborates that culture is sought to give members of an institution a sense of meaning and identity that provides significance and context for them. It defines their reality through myths, rituals, and procedures. The organisational sagas such as stories, founders and history are considered an important element in this; it acts as a means of uniting members in a shared vision of the past, present and future (Trowler, 1998:71-73).

The above indicates that it is better to view education policy as an ideological and cultural process. This is because policy-making or formulation is always about the values and attitudes of key players, whether at an international or national level. Referring to the international level I find the MDGs as a very important policy to explore, as it forms a point of departure for national initiatives. That will be the next focus. Afterwards I shall first present a brief overview of higher education policy development in Namibia and South Africa. I shall then proceed with an analysis of institutional policy documents for UNAM and then SU.

4.3 THE MILLENNIUM DEVELOPMENT GOALS (MDGs)

Supporting and ensuring the development of Third World countries has been a major concern after the Second World War. This is because Third World countries, including South Africa and Namibia, that gained independence were confronted with many cultural disparities at political and economic levels, as well as increasing poverty. These resulted because development struggles in the Third World were shaped by western culture, value systems, its religion, perceptions of the future and the worldview (Van der Kooy, 1989:70).

A review of the literature indicates that the United Nations (UN) is an organisation that emerged soon after the Second World War. The name 'United Nations' was coined by the then United States of America (USA) President Franklin D. Roosevelt, and was first used in the Declaration by the United Nations of 1 January 1942. The UN officially came into existence

on 24 October 1945. When the UN was founded, two thirds of the members did not exist as sovereign states because their people still lived under colonial rule. As a result, the organisation started with a relatively small membership (United Nations, 2008:3).

However, as the period of decolonisation ran its course, a series of new nation states took up their seats in the organisation. Nearly 100 nations whose peoples were formerly under colonial rule joined the UN as sovereign independent states since the union was founded. Namibia joined the UN in April soon after it became independent and the United Nations Secretary General administered the oath of office to Namibia's first President on the 21st of March 1990. The UN describes itself as a catalyst for change and one of its aims is to promote social progress and better standards of living in larger freedom. The UN is determined to employ international machinery for the promotion of the economic and social development for all peoples (United Nations, 2007: 4-5; United Nations, 2008:3-302).

Since the inception of the UN, several world conferences were held in terms of development in the 1900. The first summit that focused on children was held in the late 1980s, and 159 governments as well as 71 heads of states attended. During this conference a World Declaration and a Plan of Action for the survival, protection and development of children were adopted. Another conference was on Environment and Development in 1992 and the aim was to rethink economic development, and find ways to end the destruction of natural resources. A conference on women was held in 1995 with its point of reference the international agenda of gender equality and the empowerment for women. In the same year, the World Summit for Social Development was held and focused on poverty reduction, employment creation and promoting social integration (Hunt, 2004:67; United Nations, 2007:4-5; United Nations, 2008:3-302).

The outcome of the conferences was a Millennium Summit that took place in September 2000. This summit was the largest gathering of the world leaders in history. The world leaders met at the UN headquarters in New York to participate in the UN Millennium Summit. During the summit, several international goals and targets were set up for governments to achieve in the action plans. The world leaders agreed upon and adopted the UN declaration, and committed their nations to a global partnership dedicated to reducing extreme poverty. They also set out a series of time bound targets, with a deadline of 2015. By the end of the summit, the series of time bound targets became known as the MDGs (United Nations, 2008:149).

The MDGs were enshrined as the basic human rights, that is, the rights of each person on the planet to health, education, shelter and security. They are the world's time-bound and quantified targets for addressing extreme poverty in its many dimensions, namely, income poverty, hunger, disease, lack of adequate shelter, and exclusion while at the same time promoting gender equality, education, and environmental sustainability. A summary of these MDGs is as follows: eradicate extreme poverty and hunger; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other diseases; ensure environmental sustainability and develop a global partnership for development (United Nations, 2008:149).

To meet the targets set out by the MDGs is a practice that requires a commitment by each member state. They require a goal-oriented approach to policy and practice, with the MDGs at its core. In other words, they must become national goals and serve to increase the coherence and consistency of national policies and programmes. The UN further recommends that national leaders must develop broad nation development strategies at policy level in which they integrate the MDGs at a national level (United Nations Charter of 1945).

From this perspective, the social and economic role of higher education in development has recently gained prominence in the development agenda. The MDGs requires that African nations, South Africa and Namibia in particular, must invest in higher education. Such an investment is necessary because it trains the scientists and engineers who will underpin the continuing advance of technological capacities in the country. Higher education is also necessary to train the doctors, nurses, natural resource managers, and other professionals who will implement MDG-based poverty reduction strategies. By building universities, technical institutions and professional associations, countries can establish some of the most critical resources for economic transformation. They also need measures to ensure that the rich alone do not capture all the opportunities of higher education (Millennium Project, 2004:51).

The discussion indicates that nations that became independent after decolonisation became UN member states. As member states they made an agreement with the UN to eradicate extreme poverty of their societies. After several conferences, they agreed upon many goals which later became known as the Millennium Development Goals. Consequently, the MDGs should feature or be incorporated in national and higher education policies.

4.4 NAMIBIAN HIGHER EDUCATION POLICY DEVELOPMENT

The objective of this section is not to dwell much on the development of higher education in Namibia as this was already done in Chapter 1. I shall rather briefly remind the readers of what is stated in Chapter 1, and then argue that policy development in Namibia has major implications for culture as development at UNAM.

Chapter I indicated that the Namibian government introduced *Toward Education for All* (1993) as a development brief for education, culture, and training. The document sets out general priorities for the education system, and centred on four broad development goals, namely: access, equity, quality, and democracy (Ministry of Education (MEC), 1993; Mutorwa, 2004; Republic of Namibia, 2002:6). Another national policy was introduced in 1995: The first *National Development Plan* (NDP 1, 1995). This policy addressed Namibia's human resource development needs of which higher education is an active contributor to human resource development. In 2004, *Namibia Vision 2030* was drafted as a policy framework for long-term national development. This national vision calls on the Namibian people to embrace the concept of social and economic development.

4.5 SOUTH AFRICAN HIGHER EDUCATION POLICY DEVELOPMENT

I indicated in Chapter 1 that the newly elected democratic South African government sought to address and became responsive to the development needs of a new South Africa. The Reconstruction and Development Programme (RDP) of 1994 started by setting out the needs for development as follows: meeting basic needs; developing human resource; building the economy; and democratising the state and society. Within these needs, the RDP envisages the higher education system as a major resource for national development, and contributes to the worldwide advance of knowledge (ANC, 1994:68). The RDP formed the basis for the South African government to attempt to combat poverty and deprivation, and to build a united, non-racial and non-sexist nation. The 'National Development Plan: Vision 2030' of 2011 presents a step in the process of following a new path for the country. This plan seeks to address the blight of poverty and exclusion, and nurture economic growth at the same time; creating a virtuous cycle of expanding opportunities, building capabilities, reducing poverty, involving communities in their own development, all leading to rising living standards. The government acknowledges that for the plan to be effective it requires help from various stakeholders and

recognises higher education as the major driver of the information/knowledge system that links it with economic development (National Planning Commission (NPC), 2011:261-262).

4.6 INSTITUTIONAL POLICY DOCUMENTS

The meanings of culture as development (knowledge, history and tradition, human development, social and economic transformation) serve as a theoretical framework to analyse institutional documents of UNAM and SU. For UNAM, I analyse the 'Five-Year Strategic Plan' (2011-2015), 'UNAM's Scholarly Communications Policy', and the 'Research Policy'. For SU, I analyse 'SU Vision 2030', the 'Strategic Framework (for the Turn of the Century and Beyond)', 'Institutional Intent and Strategy (2013-2018)' and the 'Institutional Plan' (2012-2016).

There are strategic documents at the two institutions. Before I begin with my analysis let me understand what a strategy is all about. A review of the literature indicates that a strategy is a long-term (measured over years) direction of an institution (from its current state to the desired state), as scope (kinds of activities covered and involved), and it drives behaviour and performance (Johnson *et al.*, 2011:2; Vukuza-Linda, 2014:74; Kafidi, 2014:3). According to Torben Rick (2000, in Vukuza-Linda, 2014:195), a strategy begins with an articulation of mission, vision, values and clear expectations. What I gather here is that a strategy must be a long-term direction. It is not measure over months or days but over years, it focuses on the direction in which the institution is going. The direction and scope are included in the mission and vision statements of an institution.

A mission is a statement that generally describes what an organisation is, why it exists, and what its reasons for being are. Johnson *et al.* (2011:3) relates a mission to goals, that is, the overriding purpose of the institution as well as to what the institution stands for. Furthermore, de Kluyver (2000:10) relates a mission to a statement that documents the purpose of existence. What I gather here is that a mission is a statement that tells what the institution is all about, what it does and its purpose. In other words, the mission statement highlights the roles and functions of an institution. In the context of UNAM, it relates to its purpose and reason for existence. Since a mission statement describes what an institution stands for and why it exists, I shall analyse the mission statement for UNAM and SU to understand whether meanings of culture as development are articulated.

A vision is futuristic: it provides the direction an institution wants to take to reach its goals (Vukuza-Linda, 2012:185). Johnson *et al* (2011:3) relates a vision to goals and objectives. For them a vision refers to the desired future state of an institution. It relates to a question: what do we want to achieve or what do we want to achieve in the coming period? In the same way, de Kluyver (2000:10) views a vision in terms of its goals, objectives and desired outcome. For him the focus of the vision is on the future. This means that after an institution has indicated its mission, what it offers and why, the next thing is to envisage itself as something in the future. The vision derives from the mission statement, and indicates where the institution desires to be in the coming period.

I indicated that the Five-Year Strategic Plan for UNAM (Johnson *et al.*, 2011:171-180) posits every higher education institution is compelled to draft a strategic plan. This is because a strategic plan is a document that offer direction of the institution's intentions and how it plans to accomplish these. The main purpose of a strategic plan in higher education is to provide an ongoing examination and evaluation of an institution's strength, weakness, goals, resource requirements and future prospects, as well as to set out a coherent plan to respond to the findings and build a stronger, more effective institution (Jacobs, 2012:219-220).

4.7 ANALYSIS OF INSTITUTIONAL POLICY DOCUMENTS FOR UNAM

In this section I analyse UNAM's Five-Year Strategic Plan (2011-2015), the Scholarly Communication Policy, and the Research Policy. I analyse these policy documents according to the meanings I constructed, and my intention is to understand how the meanings are articulated in these documents.

4.7.1 UNAM's Strategic Plan (2011-2015)

UNAM is a state-owned enterprise with a mandate to compile and prepare a strategic plan. The Five-Year Strategic Plan sets the strategic destination of the institution, and is expressed through its high-level statements, namely, mission and vision. It is from these statements that the objectives are formulated; priority initiatives identified, and targets set. UNAM further acknowledges that it responds to the key high levels initiatives of government such as Vision 2030 (UNAM, 2011:2).

The Strategic Plan constitutes three high level statement, namely mandate, mission and vision. The first statement is UNAM's mandate that draws from the University Act 18 of 1992. The mandate is articulated as follows:

- to provide higher education, undertake research, advance and disseminate knowledge,
- to provide extension services,
- to encourage the growth and nurturing of cultural expression within the context of the Namibia society,
- to further training and continuing education,
- to contribute to social and economic development of Namibia, and
- to foster relationships with any person or institution, both nationally and internationally.

The mission is stated as follows: *To provide quality higher education through teaching, research and advisory services to our customers with the view to produce productive and competitive human resource capable of driving public and private institutions towards a knowledge-based economy, economic growth and improved quality of life.*

The vision statement: *To be a beacon of excellence and innovation in teaching, research and extension services*

The Strategic Plan further encompasses strategic themes. These themes are key focus areas that drive UNAM's strategy for the next five years. They are:

- Operational management: creation of systems to ensure efficiency and effectiveness in the day-to-day operation of the University of Namibia,
- Teaching and learning: emphasis on pedagogical application and education,
- Research and Development: emphasis on knowledge creation and application,
- Stakeholder Relations: emphasis placed on interdependency and subsidiarity.

I next analyse the mandate, mission and vision according to the meanings of culture as development.

4.7.1.1 Knowledge

I understand a mandate to be an obligation, directive or a responsibility that is given to carry out something. The mandate refers to the features of knowledge such as to undertake research, advance knowledge and disseminate knowledge. Put simply, the institution has a responsibility to carry out research (whether basic or applied), advance knowledge and dissemination. In my discussion of knowledge as a meaning of culture as development I refer to research, knowledge, knowledge economy, knowledge society, knowledge production, distribution and dissemination. UNAM's mission statement refers 'to provide quality higher education through teaching, research and advisory services'. My interpretation of this statement is that another way UNAM provides quality higher education is through research. By implication knowledge is advanced by conducting research. The mission further refers to knowledge-based economy, that is, an economy driven by knowledge (UNAM, 2011:4).

My attention is on the use of 'To be' in the vision statement. The words signify a future state. UNAM says that in future it would like to be a beacon of excellence in teaching, research and extension services. Research appears in the vision statement, which means that UNAM would like its research in future to be excellent in terms of production and dissemination. Furthermore, knowledge creation and application are pronounced in the strategic themes that drive the university for the next five years (UNAM, 2011:4-5).

To realise the University's high-level statements, UNAM further identifies a strategic change agenda, which provides the basis for transformation. The policy documents acknowledge that UNAM is currently weak in knowledge creation, publication, and has a low output of its research and consultancy. UNAM (2011:16) wants its knowledge creation and publications to be a best practice, and aims for a high output in research and consultancy. For this to happen, the policy document refers to the strategy map, which communicates the Five-Year Strategic Plan. In sum, UNAM (2011:8-9) intends to increase and broaden research output and expand teaching, learning and research facilities.

4.7.1.2 History and tradition

History and tradition do not feature prominently in the Strategic Plan. Neither is there any reference to a symbol that relates to the university's past. However, a closer look at the history indicates that UNAM refers to the word 'beacon' that I assume is a symbolic word. To be a

beacon signifies that UNAM is a symbol of hope, that is, UNAM's hope of excellence and innovation relies on teaching, research and extension services (UNAM, 2011:4).

4.7.1.3 Human development

Some of the constituent aspects of human development that the Strategic Plan articulates is building human capabilities and improved quality of life. The notion of building human capabilities is embedded in the institution's mission to provide quality higher education through teaching and research and advisory services to its customers, with the view to produce productive and competitive human resource capable of driving public and private institutions towards a knowledge-based economy, economic growth and improved quality of life. My interest is on the concept of 'capable' which I relate to capabilities. Human capabilities relate to improved health, knowledge and skills (see Chapter 3, section 3.9.1.3). UNAM expresses its support for building human skills through teaching and research, and is committed to improved quality of life. The University wants its quality higher education to make a difference in the living conditions of people through teaching and research (UNAM, 2011:4).

4.7.1.4 Social and economic transformation

One of the mandates given to UNAM is to contribute to social and economic development of Namibia. I have discussed access, curriculum and placement as key aspects of social and economic transformation in Chapter 3. These aspects are embedded in the mission statement of the university. The idea of 'customers' relates to access and implies that access to UNAM has no boundaries. Everyone is welcome no matter his or her citizenship, status, race, and colour (UNAM, 2011:4). Of interest in this policy document is the agenda for change where the university states it is currently on average in terms of access and equity, and wants this to be above average (UNAM, 2011:7).

UNAM declares in its mission that it wants to provide quality higher education through teaching and research. UNAM does not refer to curriculum but to academic programs and relevance. The University is currently satisfactory in terms of academic programs and relevance, and desire this to be responsive academic programs (UNAM, 2011:6). Through this, the university wants to produce productive and competitive human resources that can drive public and private institutions towards a knowledge-based economy, economic growth and

improved quality of life. This implies that UNAM (2011:4) aims to produce graduates whether undergraduates or postgraduates, that are productive and competitive, and who have high levels of skills to meet the demands of the public and private institutions.

The last part of the mission statement relates to placement. These productive and competitive human resources must be able to drive public and private institutions towards the knowledge-based economy and economic growth. This implies that the graduates of UNAM must be employed by public and private institutions so that they can drive these institutions to achieve these goals (UNAM, 2011:4).

4.7.2 SCHOLARLY COMMUNICATIONS POLICY FOR UNAM

The entire Scholarly Communications Policy for UNAM revolves around the creation, transformation, dissemination and preservation of knowledge. Academics, scholars, and researchers are expected to publish and share their work in the academic community through scholarly communications. This Policy is at the heart of the University's mission and mandate (UNAM, 2013:2), and is grounded in the University's Strategic Plan 2011-2015. It further draws on and is in line with the UNAM Press Policy, the Research Policy, the Research Ethics Policy, and the Research Guidelines of the University, which collectively establish the framework for international standards of scholarly research at UNAM, and the publishing of that research. The policy is also in line with the Intellectual Property Policy and the Plagiarism Policy (UNAM, 2013:3-4). On a national level, the policy is in line with Vision 2030 and the National Development Plan (NDP4) (UNAM, 2013:2).

4.7.2.1 Knowledge

The University is concerned with the changes that have taken place in recent years in the process of communication and disseminating of research findings which created challenges for teaching, conducting research and providing library and information service. Higher education institutions are called upon to engage with these changes to ensure ongoing participation in global knowledge production (UNAM, 2013:3).

In terms of knowledge production, UNAM aims to establish common standards of academic writing and scholarly outputs at the University; and ensure quality by promoting adherence to

best practices in the University's scholarly outputs (UNAM, 2013:5). Cognisant to the importance of Scholarly Communication, UNAM supports and affirms the principles that: (a) scholarly outputs benefit from peer input and should be of high standard; (b) The peer-review process – the independent opinion of subject experts – adds value to research and affirms its scientific integrity. This is a key process of quality assurance; (c) Scholarly outputs benefit editing and formatting for presentations to the desired audience. This is a process of quality assurance and value addition (UNAM, 2013:7); (d) The University is committed to the protection of intellectual property rights of authors, knowledge producers, and publishers, in accordance with the University's intellectual Property Policy and Research policy.

UNAM relates quality assurance to the peer-review process and technological advances. In terms of the peer-review process UNAM pronounces that it is committed to a rigorous academic peer-review process. However, innovation in peer-review procedures, including open peer-review and less formal web-based approaches, are encouraged. Less formal peer input is encouraged when this review has not yet taken place. It should always be made clear what process of peer-review the publication has gone through. About technological advances, UNAM states that through changes of technology, content can be delivered in new ways. Attention should be paid to the rapid developments in digital publishing, social media, and other changes in technology. Scholarly communication remains rooted in the best practices of scholarly research, peer-review, quality control and editing (UNAM, 2013:8).

Knowledge dissemination at UNAM refers to spreading of scholarly outputs to a wider context (UNAM, 2013:4). The University supports and affirms the principles that dissemination of scholarly outputs needs to be in different forms for different audiences (UNAM, 2013:6). Furthermore, UNAM encourages that scholarly outputs be communicated, that is, to share and/or exchange scholarly outputs. In this regard, UNAM aims to do the following:

- provide a framework and guidelines for communicating scholarly outputs from the University, and
- Establish sustainable management strategies for the communication of scholarly outputs at the university (UNAM, 2013:5).

To achieve these aims, UNAM supports and affirms the following principles:

- Scholarly outputs have greater impact if communicated to the desired audiences. Thus, communication of scholarly outputs is an essential part of the academic discourse.

- The communication of scholarly outputs requires infrastructure, capacity and strategic engagement for long-term curation to ensure that scholarly communication activity can be sustained.
- Funding proposals for research should include the costs of communicating the results of that research.
- Communication should not be confined to the academic sphere but should also be directed at policy makers, development partners, the concerned, affected parties, and the public.
- New technologies, new publication, and dissemination models, and a variety of media should be used to communicate the results of scholarly outputs (UNAM, 2013:6).

Knowledge preservation is another way for universities to organise knowledge. UNAM (2013:5-6) aims to strengthen the preservation and archiving of the university's scholarly outputs. The University further supports and affirms the principles that the communication of scholarly outputs requires infrastructure, capacity and strategic engagement for long-term duration to ensure that knowledge is preserved for future generations. UNAM further supports and affirms that the preservation of scholarly outputs for long-term future use is of vital importance (UNAM, 2013:6).

4.7.2.2 History and tradition

The Scholarly communications Policy does not say anything about the history and tradition of UNAM. Historically, knowledge production, dissemination, and communication were not conducted in Namibia. At the establishment of the University, such practices were not conducted. It seems that UNAM started engaging in scholarly communication only recently as the policy was drafted in 2013. The policy documents do not indicate whether there previously existed a Scholarly Communication Policy for UNAM. It seems to me that this policy is one of its kind at UNAM. Also, UNAM pronounces that The Scholarly Communications in Africa Project of the Faculty of Humanities and Social Sciences (2011-2013) proved to be a valuable pilot project in this regard, and identified many of the issues to be considered in the development of a scholarly communications for the university. Other discussions on scholarly communications at UNAM and in the broader Namibia society also led to an increased awareness of the issue. In December 2012, the Pro Vice-Chancellor of Academic Affairs and

Research established a Scholarly Communications Taskforce charged with developing a scholarly communications policy for the university. It drew in terms of references from point 14 of the UNAM Press Policy document cited above and developed this current document (UNAM, 2013:3-4).

4.7.2.3 Human development

UNAM recognises the importance of human development in the process of knowledge production, dissemination and use of knowledge. The university drafted several statements on principles, which it supports and affirms. One of these principles is that UNAM respects and is bound by the provision of Article 21(1) of the Constitution of the Republic of Namibia regarding the right to freedom of speech and expression, which includes academic freedom, in accordance with the rules and regulations of the university (UNAM, 2013:7).

4.7.2.4 Social and economic transformation

In this policy document, UNAM is concerned about the research done at UNAM as it is not easily accessible, which limits its impact and value for development or further scholarly enquiry and debate (UNAM, 2011:3). UNAM (2013:4) argues that it needs to position itself around the growing International Open Access movement whereby academic institutions, including more than twenty in Africa, are opening and making their research available through the internet, often free of charge.

The fundamental purpose of the Scholarly Communications Policy is to increase access to information, knowledge, research, and artistic and creative works to facilitate the academic enterprise at the university and advance the progress of society (UNAM, 2013:5). UNAM aims to make scholarly outputs of the University accessible in different formats to different audiences (UNAM, 2013:5). Cognisant of the importance of the Scholarly Communication, the University supports and affirms the following principles: (a) online access provides almost immediate communication of scholarly outputs and is to be encouraged. (b) The University supports and should become a signatory to regional and international Open Access initiatives and protocols (UNAM, 2013:6).

UNAM recognises that, as a largely public-funded institution, it has an obligation to share its research findings and scholarly outputs with all stakeholders and the wider society through open access. It also recognises that the Open Access model of scholarly communication is a means to advance research. Open Access allows scholarly outputs to reach a much wider audience, and thus to be cited more often, which raises the profile of the author/knowledge producer and the university. Through Open Access, scholarly outputs are made accessible online, free of charge to the reader, and free of most copyright and licensing restrictions (UNAM, 2013:8). Open access publishing has the additional benefit of making scientific work open to scrutiny and re-use after publication.

Hence:

- The University encourages authors/knowledge producers to communicate their work via the internet, according to the principles of the Open Access paradigm,
- The University encourages authors/knowledge producers to communicate their materials in accredited Open Access journals, and
- Guidelines shall be developed to assist authors/knowledge producers to communicate their scholarly outputs through Open Access (UNAM, 2013:8-9).

As a route to Open Access, the University shall further develop its digital Institutional Repository to make its scholarly outputs publicly accessible free of charge (UNAM, 2013:9). One of the aims of UNAM is to raise the profile of the university's research and enhance its impact and its contribution to national development. The University further supports and affirms that the effective communication of scholarly outputs supports the advancement and application of knowledge to the socio-economic and cultural development of society (UNAM, 2013:6).

4.7.3 UNAM'S RESEARCH POLICY

This Research Policy has been put in place to guide research conduct, management and coordination at UNAM. It also outlines the processes and practices that will ensure excellence in research. It further provides a framework that will ensure intellectual commitment from each academic staff member and other stakeholders to achieve the broader research goals of the University. Thus, contributing to the goals of national development as outlined in Vision 2030

and National Development Plans (NDPs) (UNAM, 2013:4). The process of drafting a Research Policy started when the university developed and approved a Research Strategy in 2005. This Research Strategy was overtaken by various events and new developments. As with so many rapid global, regional and national changes, the University is not insular to such changes, hence the need to revise the Research Strategy and develop it into a fully-fledged Research Policy for UNAM. Thus, this Research Policy for UNAM arose out of this process (UNAM, 2013:6).

4.7.3.1 Knowledge

The production of new knowledge through research and scholarship lies at the core of UNAM's Vision and Mission (UNAM, 2013:4). The entire contents of the policy is about research in terms of creating, production and dissemination of new knowledge. The policy begins by stating that UNAM in its fourth Strategic Plan (2011-2015) outlines four strategic themes to drive the institution for the next five years and one theme is about research and development (see section 4.7.1). From this theme, UNAM makes it clear that research and development form key aspects of the University's core business. The theme of research and development addresses the following essential aspects of research activities and outcomes:

- Establishing institutional research administrative support to attract research and publications grants,
- Encouraging research mentorship,
- Improving the research culture,
- Developing a responsive reward system for research and publications,
- Increasing research output,
- Expanding research activities and research collaborations,
- Developing relevant research policies, and
- Establishing a Science and Technology park.

It is against this background that the university pronounces in the policy statement that it recognises and values the importance of research in the creation and dissemination of new knowledge, and fostering socio-economic development by addressing challenges faced by society. The aim of the research policy is for UNAM to promote excellence in research and development, innovation and dissemination of research results in the realisation of its vision, mission and strategic objectives (UNAM, 2013:7). UNAM states that all academic staff of the

university are required to conduct research, and engage in scholarship and to publish their findings. The university shall continue to avail a proportion of time for staff to conduct research (UNAM, 2013:9) such as applied, basic, consultancy and enterprise, institutional research and strategic research and many others (UNAM, 2013:6-7). One of the objectives of the Research Policy is to provide a guide for university staff to undertake research in groups within identified research focus areas specific in research agendas of the various faculties, centres, campuses and other Academic Units of the university (UNAM, 2013:8).

4.7.3.2 History and tradition

The history and tradition of UNAM is not articulated in the Research Policy. However, in the foreword of the policy, the Vice Chancellor Prof L. Hangula highlights past events that resulted in drafting the Research Policy. He mentions that the past few decades have seen a steady increase in the rate at which knowledge is created, accumulated and disseminated. The bulk of such knowledge has been created by universities. As universities confront their mandated responsibilities of teaching, research and community service, they should prioritise the opportunity offered to undertake research as a stimulating intellectual pursuit. Yet, research is more than a mere intellectual exercise. It adds to the sum total of knowledge available, it allows humankind to cross the barriers into the unknown and provides insights for resolving challenges that humanity is facing today. More importantly, research today is indispensable for nations such as Namibia that intend to build knowledge-based economics, which will assure a sustained good quality of life for their peoples. Indeed, innovative research and technology is needed to transform countries like Namibia from a heavy reliance on the exploitation of natural resources to technological innovation as the basis for development (UNAM, 2013:4).

4.7.3.3 Human development

In the policy statement of the Research Policy, UNAM pronounces that it supports and promotes research that enhances the institution's role in making a positive difference to the quality of lives of members of society. The university further encourages all staff members and students to participate in research activities in accordance with the provisions of the policy and other related Policies and Guidelines. Some of the objectives of the policy is to promote a culture of research within the university where all staff members willingly cherish the novelty of engaging in research, where trust and confidence prevail to support free expression of ideas,

as these are essential for discovery and innovation. The university wish to promote research collaboration within the university, and with the private and public sectors, and any associated strategic alliances, to the benefit of all stakeholders involved and the nation at large. The objective of the policy is further to establish an interface that embraces knowledge transfer alongside research and teaching to ensure that the learning of our students benefits from the research (UNAM, 2013:7-8).

4.7.3.4 Social and economic transformation

Social and economic transformation is embedded in the policy statement where UNAM refers to the creation and dissemination of new knowledge and fostering socio-economic development by addressing challenges faced by society. To address these, UNAM is not alone in conducting research, but all students, whether fulltime or part time, visiting, or resident, are engaged in research at UNAM. It also applies to visiting scholars and collaborating research partners under the auspices of UNAM during their day. On a different note, UNAM highlights some conditions for external and internal researchers who wish to have access to UNAM staff, students, and records for research purposes, namely:

1. To protect and safeguard its staff members and students, UNAM precludes external researchers (researchers who are neither UNAM staff nor UNAM students) and internal researchers (UNAM staff and students) from using UNAM staff and students as research subjects, and UNAM staff and student records for research purposes, notwithstanding the exceptions stated. Such preclusion is not unique to UNAM as it is a common practice in many universities and similar institutions worldwide.
2. The above preclusion is based on the following rationale:
 - Staff members and students of the university are engaged in numerous institutional needs for research, teaching and learning, community engagement, and other demanding activities during the academic year. UNAM would, therefore not like to allow a situation that overburdens its staff and students by availing them to researchers as subjects of research.
 - Staff and students records, by their nature, may contain confidential and private information that should not be made public under normal circumstances.
 - Since external researchers, have no official connection with UNAM, oversight and control over their activities and conduct would be difficult to monitor and enforce.

There would be a problem of accountability, unless they are collaborating with UNAM staff.

3. Exceptions to the above provision: access to UNAM staff members, students, staff records and students records to external and internal researchers for research purposes may be granted under the following conditions:
 - If the PVC (AA&R) determines and is convinced that a research projects merits access to UNAM staff members and/or students are research subjects, non-confidential staff or student records, he/she may grant permission with specific conditions to ensure compliance with the relevant research-related policies and procedures at UNAM.
 - External researchers working collaboratively on approved research projects with UNAM staff members are not subject to the above preclusion. In such cases, normal procedures will be followed as per relevant UNAM Policies and Guidelines.
 - The University Management may commission specific research to be done as part of an Institutional Research programme for strategic purposes, to guide institutional decision-making on various matters that may be deemed necessary.

This concludes my analysis of institutional policy documents for the University of Namibia. Thus far, I have analysed the Strategic Plan 2011-2015, the Scholarly Communications Policy, and the Research Policy. My analyses of institutional policy documents refer to the concept of transformation or transformational change in the agenda for change. There is also reference to several national development projects that UNAM has implemented. These include among others the Faculty of Engineering and Information Technology, the Schools of Medicine, Pharmacy, Veterinary Sciences and many others. Looking at the history of higher education in Namibia and UNAM, these areas were not offered during the apartheid period. There is further an awareness of globalisation in the documents, and this is grounded in the mandate and the mission statements. UNAM is assigned with a mandate to foster relationships with any person or institution both nationally and internationally. When UNAM states that its mission is to provide quality higher education through teaching, research and advisory services to our customers, the University is pronouncing its global support (UNAM, 2011:4). An agenda for change here is to concentrate on transforming international liaison and collaboration from its current state of below average to above average by strengthening this area (UNAM, 2011:8-9).

From the analyses of institutional policy documents for UNAM, I have gained an understanding on how culture as development is articulated. Now that I have a sense of how culture as development is constructed and articulated by UNAM, I shall commence with the analysis of institutional documents for SU.

4.8 ANALYSIS OF INSTITUTIONAL POLICY DOCUMENTS FOR SU

In this section, I analyse institutional policy documents for SU. As stated previously, I analyse the Institutional Intent and Strategy (2013-2018), a Strategic Framework for the Turn of the Century and Beyond, and the Institutional Plan (2012-2016). Also, I analyse the institutional policy documents according to the meanings of culture as development.

4.8.1 INSTITUTIONAL INTENT AND STRATEGY (2013-2018)

I commence this section by giving a brief introduction of the SU Institutional Intent and Strategy 2013-2018. This policy takes cognisance and supports the proposed outcomes of the global development goals, and the National Development Plan of South Africa. It is stated that the country will be a better place if the challenges of the 21st century are tackled in the spirit of making hope happen. The University's commitment to serving society has since 2007 found expression in the HOPE Project, and creating hope has been recognised as the institution's footprint in South Africa, on the continent of Africa and internationally.

The Institutional Intent and Strategy 2013-2018 serves as a basis for the positioning of the University for the 21st century. This positioning is anchored in four strategic focus areas: student success, diversity, the knowledge base, and systematic sustainability. SU's Vision 2030 has been adopted with the following main characteristics: inclusivity, innovation, future focus, and transformation. The realisation of Vision 2030 is supported by three main strategic priorities, namely broadening access, sustaining the momentum on excellence, and enhancing societal impact. The process of repositioning (size, and shape, the use of technology, the establishment of an inclusive culture, the promotion of diversity and transformation) is supported and extended further to incorporate inevitable changes in the economic, social and global environment. This Institutional Intent and Strategy 2013-2018 document is not rigid but creates a basis for planning and sufficient space in the complex and dynamic university environment that is linked to changes both nationally and internationally. With Vision 2030 and

the Institutional Intent and Strategy 2013-2018, the university continues its trajectory from success to significance. The point of departure remains to be significantly better and significantly different, and thereby to ensure a sustained standard and image of excellence for students and staff, stakeholders and the continent (SU, 2013:24).

In sum, the Institutional Intent and Strategy 2013-2018 takes cognisance and supports the proposed outcomes of the global development goals and the National Development Plan of South Africa. The country will be a better place if the challenges of the 21st century are tackled in the spirit of ‘making hope happen’. The University’s commitment to serving society has been since 2007 found expression in the Hope Project, and ‘creating hope’ has been recognised as the institutions footprint in South Africa, on the continent of Africa and internationally (SU, 2013:11).

This policy contains Vision 2030 and the mission, and I present them below.

SU Vision 2030

This vision is for the relevant positioning of the University 21st century, with 2030 as the time horizon. SU defines Vision 2030 as follows:

The University, as a 21st century institution, plays a leading role in the creation of an advanced society:

- Inclusivity focuses on the talents and contributions of individuals;
- Innovation deals with the need specifically to address the challenges of a more sustainable future creatively;
- The energy of students and academics is directed at creating the future imaginatively from courageous efforts to tackle current problems and issues actively;
- Discovery happens when theory and practice are interwoven in the education process, and the Stellenbosch experience delivers thought leaders that have a better insight into world issues, an innovative unlocking of creative abilities to solve problems, and an encouragement of meaningful action to serve society through knowledge.
- This all happens in a context of transforming SU to be future fit and globally competitive.

The mission is as follows:

Stellenbosch University achieves its vision through sustained transformation and on its journey of discovery through academia in the service of all stakeholders to:

- Create an academic community in which social justice and equal opportunities will lead to systematic sustainability;
- Investigate and innovatively implement appropriate and sustainable approaches to the development of Africa;
- Align our research with a wide-ranging spectrum of challenges facing the world, Africa, our country and the local community;
- Maintain student-centred and future-oriented learning and teaching that establishes a passion for life-long learning;
- Invest in the innovative scholarship and creative ability of all its people;
- Leverage the inherent power of diversity; and
- Establish and extend synergistic networks in which the University is a dynamic partner.

The strategic priorities

As indicated above, the realisation of Vision 2030 is supported by three main overarching strategic priorities and these are supported by strategic themes. These are summarised in the following figure:

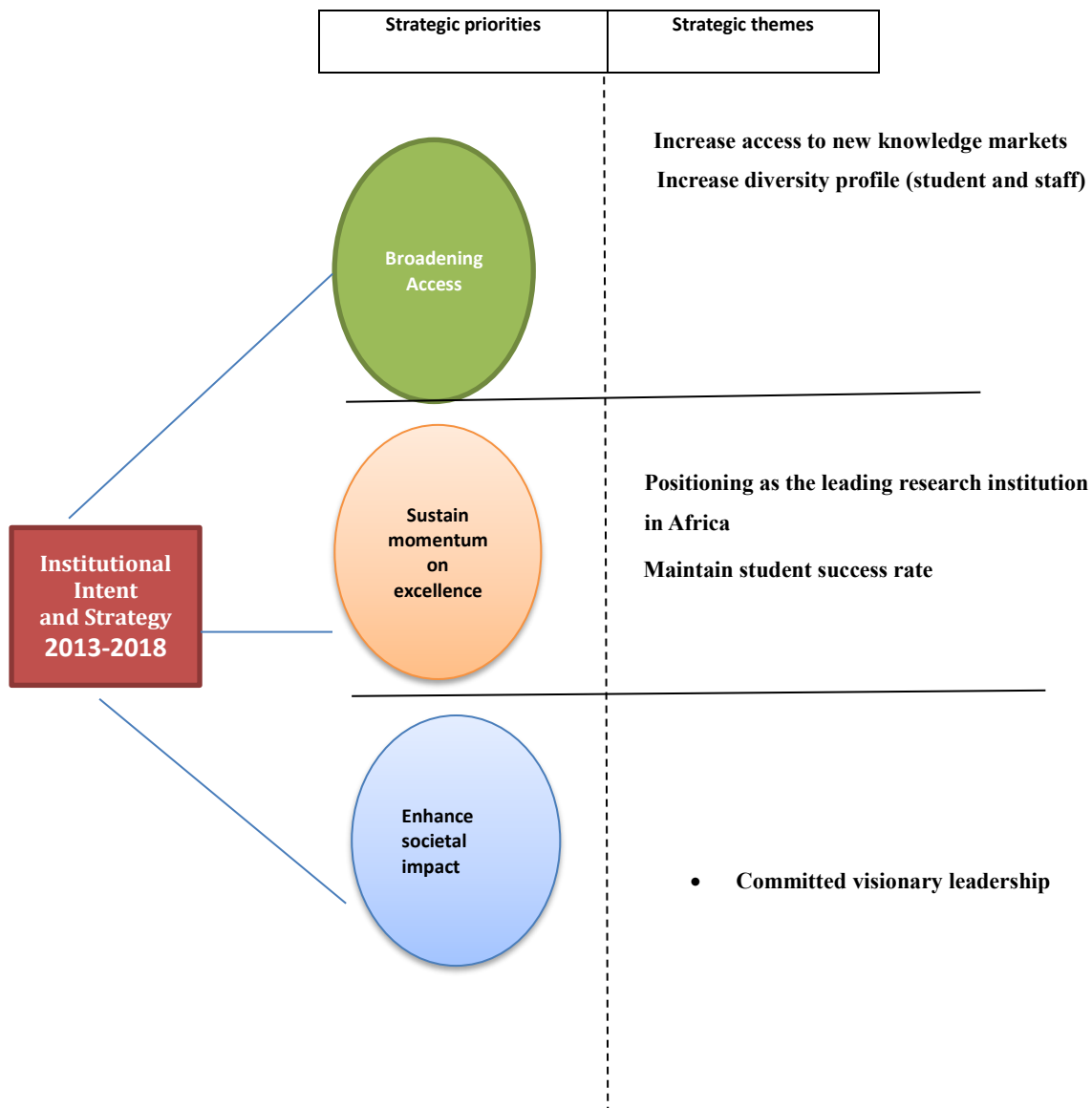


Diagram: Taken from the Institutional Intent and Strategy (2013-2018)

I shall now proceed with the analysis of the policy document according to my theoretical framework.

4.8.1.1 Knowledge

With rapidly shifting societal needs worldwide, SU (like most universities) have gone into ‘transformation mode’ to deal with the pressures of serving more people with less space and money, in order to remain relevant in the knowledge economy. This requires a fundamental review of strategies, structures, missions, processes and programmes – never neglecting to involve all stakeholders (SU, 2013:10). Both the vision, mission and strategic priorities contained in the Institutional Intent and Strategy place an emphasis on knowledge. The Vision statement describes SU as a place of discovery, which happens when theory and practice are interwoven in the education process. The policy document articulates Vision 2030 for SU as a place of discovery and excellence where both staff and students are thought leaders in advancing knowledge in the service of all stakeholders (SU, 2013:17).

In the mission statement, the Institutional Intent and Strategy pronounces that SU achieves its vision through sustained transformation, and its journey of discovery through academia in the service of all the stakeholders with the role to align the institution’s research with a wide-ranging spectrum of challenges facing the world, Africa, the country and the local community. SU further has a role to invest in innovative scholarship and creative ability of its entire people. In support of Vision 2030 are three main strategic priorities, and one that refers to knowledge is sustained momentum on excellence. The strategic theme of this priority is the positioning of SU as the leading research institution in Africa. Under this theme, SU pronounces that it achieved significant success as a research institution and have become the leader in the country. SU strives to serve the continent in a similar manner, contributing to the knowledge base, showing relevance, serving various stakeholders and contributing to the realisation of global development goals. Within this theme, SU aims to promote research outputs (extend and support world-class research to ensure that SU retains and improves its place among the top 500 universities), and to promote scholarly engagement. Furthermore, SU’s aim is on research focus (the research entities will focus on development and implementation in order to have an impact on the National Development Plan and the achievement of the Millennium Development Goals (MDGs)), commercialising of intellectual property and business opportunities and generating extra income through research and advancement (SU, 2013:35).

4.8.1.2 History and tradition

I expected to find the history of SU's Institutional Intent and Strategy but this meaning of culture as development is not articulated. In Chapter 1 I discuss the history of higher education in South Africa, and that the university was positioned as a historically white, Afrikaans medium institution where black students needed to obtain permission for the Ministry of Education to study at the institution. The University was characterised by exclusion and discrimination of which language and race were the major barriers. Notions of inclusivity, innovation, social justice, equal opportunities, diversity, transformation, institutional culture, broadening access and enhance social impact that appear in this policy document originated from the past.

4.8.1.3 Human development

In the Institutional Intent and Strategy, I identify features of human development. One of the aspects of Vision 2030 is SU is perceived as inclusive. Inclusivity focuses on the talents and contributions of individuals (SU, 2013:17). In the mission statement, SU (2013:19) intends to create an academic community in which social justice and equal opportunities will lead to systematic sustainability. The notion of justice and equal opportunities is also grounded in one of the strategic priorities, to enhance societal impact and under the committed visionary leadership strategic theme. Under this theme SU express that a committed, passionate visionary leadership is required to address the challenges of the 21st century university. Such leadership will contribute to shaping the institution to make it more liveable, human and ethical. Also, to create opportunities to demonstrate and practice leadership academically, culturally and in sports (SU, 2013:37). Social justice and equal opportunities is described in terms of resources in university residences and transport for students who cannot be accommodated in student residences (SU, 2013:39).

4.8.1.4 Social and economic transformation

SU acknowledges that the university as a 21st century institution plays a role in the creation of an advanced society. It is interesting that the concept of transformation appears more frequently in the Institutional Intent and Strategy policy document. For example, in the preface by the late Prof H Russel Botman, there is reference to continuous transformation of SU as an integrated

part of the core ‘being’ of the University. The strategic priorities contained in the policy are further supported by a transformation plan. The concept is also one of the characteristics of Vision 2030. SU express in the policy document that the institution is on an on-going journey of systematic transformation (SU, 2013). I previously discussed Brennan *et al.*’s ideas of transformation where they relate it to the process of building the new. This makes me wonder whether SU is in this same line of thinking about transformation.

However, the question arises: what is it that need transformation at SU? The policy highlights that one of the important key focuses of transformation at SU is conceptualised as a combination of intentional changes in the institutional culture. This implies a change towards becoming more accessible, inclusive, participatory and representative institution capable of achieving its vision of academic excellence while demonstrating its relevance. Of interest to me is a change towards becoming more accessible as it is an aspect of social and economic transformation. The aspect of access is silent in Vision 2030 and the mission. Access is explicitly expressed in one of the strategic priorities, namely, broadening access. There are two strategic themes alongside this strategic priority such as increased access to new knowledge markets and an increased diversity profile (staff and students).

In terms of increase access to new knowledge markets, SU is concerned with the growth of the University in terms of market share for B-degree students, which is limited due to a decrease in number of school leavers that qualify to study at a university. Furthermore, infrastructure limitations at SU and two new universities being set up will be a limiting factor for the number of students entering SU. SU argues that the 21st century university presents the opportunity for the use of technology and global connectivity. This provides an opportunity to access new markets, such as the “learn and earn” market, and to restructure the undergraduate offering and introduce diploma courses. The focus can then be moved from abstract to applied learning. Valued skills in the postmodern perspective will be to take advantage of context, collaborating, and constructing knowledge. What is “on” and “off” campus will become less apparent and be increasingly blended because of the use of technology (SU, 2013:36).

About increased diversity, SU argues that a diversity of staff, students, knowledge, ideas and perspectives can enhance the quality of core academic activities, such as research, learning and teaching, as well as research based and learning and teaching-oriented community interaction. Academic excellence is limited without the intellectual challenges brought by a diversity of

people and ideas. As such, SU acknowledges the diversity of its staff and students and the context the institution operates in. The diversity of thoughts, ideas, race, gender, religion, and others on campus is a strength of the institution. SU proudly recognise that the institution is not just a knowledge provider, but that the university prepare its students to operate in the context of the country and continent (SU, 2013:36).

4.8.2 A STRATEGIC FRAMEWORK FOR THE TURN OF THE CENTURY AND BEYOND

What does SU mean by strategic framework? In the introduction of the policy documents, SU pronounces that it aims to guide the positioning and development of the institution in terms of strategic considerations, and to do so with reference to the first decade of the new millennium. SU calls the document a Strategic Framework for good reasons. Firstly, the document assumes that the broad strategic directions sketched in it provides a framework within which further planning – detailed and operational – will be essential to any successful implementation. Secondly, in the spirit of a decentralising approach to management, the document relies on the participation and entrepreneurship of the stakeholders within the University community. Only those stakeholders can develop, through participation and entrepreneurship, the content of this strategic framework into initiatives and programmes capable of meeting the opportunities and challenges that are special to their respective environments (SU, 2000:4).

SU further relates to the process of planning the Strategic Framework. The document resulted from an extensive planning process in which the University community participated over the course of a year. This broadly-based planning process was co-ordinated and integrated by a Strategic Planning Committee (SPC), whose members included representatives appointed by interest groups from within their own ranks. The SPC carried out its activities under the leadership of an independent facilitator. This work coincided with an increase at the University both in planning activities and in opportunities for participation in broad deliberations. Two processes that coincided with the process of strategic planning were the establishment of the Institutional Forum and the drafting of an Institutional Plan (SU, 2000:4).

The contents of this strategic framework are rooted in a view of the essential nature of Stellenbosch University. This view is expressed in four statements each addressing a different topic (SU, 2000:8-10). Here are the four statements:

A Mission Statement

A mission statement of SU is a statement of the *raison d'être* of the University as a university and is articulated as follows:

The *raison d'être* of the University of Stellenbosch is to create and sustain, in commitment to the universitarian ideal of excellent scholarly and scientific practice, an environment in which knowledge can be discovered; can be shared; and can be applied to the benefit of the community.

The Vision Statement

The vision statement of SU is a statement of certain goals that the University as an institution wishes to achieve. The Vision states as follows:

In a spirit of academic freedom and of the universal quest for truth and knowledge, the university as an academic institution sets itself the aim, through critical and rational thought,

- Of pursuing excellence and remaining at the forefront of its chosen focal areas;
- Of gaining national and international standing by means of: its research outputs; and its production of graduates who are sought-after for their well-roundness and for their creative, critical thinking;
- Of being relevant to the needs of the community, taking into consideration the needs of South Africa and of Africa and the world in general; and
- Of being enterprising, innovative and self-renewing.

The commitments

The commitments are the statements of certain commitments, which the University has made, and these are:

The University acknowledges its historical ties with the people from whom and communities from which it arose.

- With a view to the future, the university commits itself to apply its capacities, expertise and resources to the benefit of the broad South African community; and

- Therefore, the University commits itself to be language-friendly, with Afrikaans as the point of departure.

The value statements

They are the statements of the values, which the University believes, ought to underlie the conduct and interaction of individuals. Here are the value statements of SU:

- **Equity.** Equity, in terms of the bringing about of corps of excellent students and academic and administration staff members that is demographically more representative of South African society, must be fundamental to all our actions, including our redress of the inequalities of the past and our repositioning of the University for the future.
- **Participation.** The people who are substantially affected by our decisions must have an effective say in the making of those decisions.
- **Transparency.** We must base our decisions on considerations that are clear and that are known.
- **Readiness to serve.** In all we do, we must seek to serve the best interest of the broad communities of our immediate vicinity, of our region, of our country, of our continent, and of the world in general.
- **Tolerance and mutual respect.** We must respect the difference between personal beliefs, between points of view, and between cultural forms of expression. We must strive to foster an institutional culture that is conducive to tolerate and respect for fundamental human rights and that creates an appropriate environment for teaching, learning and research.
- **Dedication.** We prize dedication to work, and the purposeful achievement of self-chosen goals.
- **Scholarship.** Our research, teaching, community service, and management must be characterised by the kind of objectivity and critical thinking that is intrinsic to excellent scholarly and scientific practice.
- **Responsibility.** We seek to be responsible, both by seriously considering the implications of actions, and by being responsive to the needs of the broader community, of South Africa as a whole, of our continent, and of the world in general.

- **Academic freedom.** As an accountable public higher education institution, (i) we acknowledge, at the institutional, faculty, and departmental levels, our right to exercise our academic freedom in a responsible way, in teaching and learning, in research and in community service, and (ii) we reject unreasonable structures of any kind on our endeavours.

4.8.2.1 Knowledge

Like other universities in South Africa and like universities worldwide, SU finds itself in a new and rapidly changing ‘playing field’. This emerges clearly from worldwide trends as the information and knowledge revolution continues to accelerate, and information and the creation of knowledge figure ever more prominently at the centre of economic growth and development. This trend poses new demands, opportunities and risks to universities. In the midst of these worldwide trends, the vision, mission, and value statements of SU contained in the Strategic Framework relates to knowledge as a key role of the university. The mission statement emphasises that a concern with knowledge is the SU’s essential and distinctive *raison d’être*, and this concern is understood to include a responsibility to serve the well-being of the community. The mission statement declares that SU’s reason of existence is to create and sustain an environment in which knowledge can be discovered, can be shared, and can be applied to the benefit of the community. In the vision statement, SU intends to gain national and international standing by means of its research outputs, and its production of graduates who are sought-after for their well-roundness and for their creative, critical thinking (SU, 2000:9). Furthermore, in the value statement SU believes in scholarship and declares that our research, teaching and community service, and management must be characterised by the kind of objectivity and critical thinking that is intrinsic to excellent scholarly and scientific practice (SU, 2000:10).

From the university’s vision, mission and values, SU identifies three core processes of which one is research. SU wishes to be a strongly research-oriented university, sought after for the training of quality researchers, who acknowledged as world leaders of research in selected niche areas. To achieve this, SU outlines the following strategic priorities: cultivating a stronger research ethos; developing the financing, infrastructure and technology for research; the advancement of knowledge entrepreneurship and preserving a balance between basic and applied research (SU, 2000:12).

4.8.2.2 History and tradition

SU does not say much about its past in the Strategic Framework. Nevertheless, brief reference is made to the past in the commitments, value statements and in the section where SU highlights the necessity for self-renewal. In terms of the necessity for the University's self-renewal, SU maintains that certain aspects of the University's traditional strengths should indeed remain foundation stones for its future. The successes of the past, however, are no cause for unqualified satisfaction. SU further states that from the self-scrutiny that the University undertook as part of the Strategic Planning, if it wants to address the opportunities and challenges of the future as successfully as those of the past, it is imperative to renew itself in important respects (SU, 2000:7).

In the commitment statements, the University acknowledges its historical ties with the people from who and communities from which it arose (SU, 2000:9). One of the values for SU is equity, which is bringing about a corps of excellent students and academic and administrative staff members that is demographically more representative of South African society, and must be fundamental to all its actions, including redress of the inequalities of the past and repositioning of the university future (SU, 2000:10).

The University acknowledges its contribution to the injustices of the past, and therefore commits itself to appropriate redress and development initiatives. Redress involves all aspects of the University and sees its commitment to achieving readiness to serve as a major instrument in its efforts to redress its contribution to past injustices. In its commitment to equity, the University acknowledges the following: (a) the academic backlogs – due to historical disadvantages – not only at the University itself, but also in the schooling system, require the extension of existing academic support programmes at the University; (b) the need for demographic broadening of the University calls for a sustained critical appraisal of its accessibility. Redress requires a proactive approach regarding both the student and the staff body. Equity considerations as well as the national policy framework make it essential to expedite redress as much as feasible – through new appointments, for example, at the staff level; and (c) a need for active recruitment at the schools of educationally disadvantaged communities (SU, 2000:16-17).

4.8.2.3 Human development

One of the aspects of human development that I identify in the Strategic Framework is academic freedom. This notion is expressed in the vision and the value statements. In the vision statement, SU (2000:9) pronounces that the university values the principle of academic freedom. Similarly, in the value statement SU states that as an accountable public higher education institution, (i) we acknowledge, at the institutional, faculty, and departmental levels, our right to exercise our academic freedom in a responsible way, in teaching and learning, in research and in community service, and (ii) we reject unreasonable structures of any kind on our endeavours. In terms of participation, SU values that the people who are substantially affected by the institution's decisions must have an effective say in the making of those decisions (SU, 2000:10).

4.8.2.4 Social and economic transformation

Higher education can contribute to social and economic transformation by considering three aspects, namely, access, curriculum and placement. However, the Strategic Framework articulates very little on the concept of transformation. In some instances, the University refers to change, and largely to positioning and renewal. This implies that the Strategic Framework is all about positioning and renewal, and not necessarily on transformation.

The University is concerned with South African realities such as a low student registration of historically disadvantaged communities, market forces that require graduates with specialised training and equipped with proven skills in general thinking and in communication. In addition, central government in its policy framework gives priority to rapid growth in the participation of higher education by people from currently and previously educationally disadvantaged communities, with a goal of bringing about a greater measure of racial and gender equity in participation in higher education. There is further emphasis on greater socio-economic responsibility and responsiveness, which in the higher education context relates to change away from an ivory tower of isolated higher education to a form in which the institution conducts its teaching and research. SU carries on its work in a manner that is more relevant to the realities and needs of the regional, national, continental and global contexts. The other concern is that there is an increasing difficulty that students, especially from disadvantaged backgrounds, experience in paying for their studies (SU, 2000:6).

To respond to these realities SU expresses the aspect of access in the entire Section 11 of the Strategic Framework. This section relates to four aspects of access, namely, language, physical accessibility, student finance, and institutional culture. In terms of language, SU pronounces that the university positions itself as a language-friendly university, with a responsive and flexible approach to language of instruction, and with Afrikaans as its point of departure. The university further notes the following:

- i. All universities' choices regarding their primary language of instruction naturally place restrictions on their accessibility to people not proficient in the language concerned. Such restrictions would be more severe in the current situation where the language of instruction chosen is Afrikaans.
- ii. The University currently follows a flexible approach concerning the language of instruction; English is often used in postgraduate teaching. English is also used selectively at the undergraduate level. Although the university understands and conducts itself as unquestionably a national institution, it remains aware at the same time of its obligation to the social needs and realities (and, particularly in this case, the language needs and realities) of the area where students come from and which it serves.
- iii. This positioning, which entails that Afrikaans is the primary language of instruction at the university implies the following:
 - Any person who has the requisite intellectual capacity and intends to study or work at the university must, within reasonable limit, be enabled to do so. A pragmatic, flexible approach to language of instruction must be followed at the University considering student preferences, the number of students involved, the cost alternatives, the logistic implications of alternatives, market needs, the question of scarcity or uniqueness, in a regional or national context, of the instructional programmes concerned and the university's vision, mission and values.
 - The range of supplement programmes at the University in Afrikaans and other (especially English and Xhosa) language proficiency must be expanded more swiftly.
 - Support services in other languages, especially Xhosa, should be developed.

Of strategic importance to the university is physical accessibility to improve the logistics of physical access to the University in terms of student transport and student accommodation. Also, SU continues to give attention to accessibility for people with physical disabilities. With

respect to student finance, SU acknowledges that many students are from educationally disadvantaged environments have only limited financial means. It is therefore, necessary to make access to the University easier for these people from a financial point of view by measures such as the use of award criteria that are attuned not only to intellectual potential but also to financial means, alternative ways of financing of university study, and providing more funds for financial aid to needy students. The last aspect of access is institutional culture. The University acknowledges that institutional culture is a factor in accessibility. Accordingly, it commits itself to an ongoing and critical appraisal of its institutional culture and of the implications of that culture for accessibility.

In terms of curriculum, SU does not explicitly articulates this aspect in the Strategic Framework. However, the notion of curriculum as discussed relates to what is taught, researched, and the kind of people that the university produce. This aspect is grounded in the vision statement, the values and the University's academic focuses and repositioning. In the vision statement, the University wishes to gain national and international standing by means of its production of graduates who are sought after for their well-roundedness and for their creative and critical thinking. SU values equity in terms of bringing about a corps of excellent students and academic and administrative staff members. Of interest to me in this analysis is on the strategic focus in terms of the University's academic focuses and repositioning. This means that SU produces sought-after and excellent students, and how does SU do this? SU relates to the core criteria and broad focuses in which the university identifies proposed broad academic focuses. These proposed broad academic focuses for SU should be the following:

- i. The broad domain of Natural Sciences, Engineering, and Technology. Within these is the biological sciences, the physical and mathematical sciences and the engineering sciences, the health sciences and others such as food science.
- ii. Within the domain of the economic and management sciences (the specific academic focuses being professional areas such as accounting, management training at an advanced level) that deliver graduates who can function as economic and managerial leaders, the ability to exploit market possibilities in innovative ways and the ability to create job opportunities.
- iii. Within the broad domain of social sciences and humanities, the subdomain of those areas that deliver graduates who have a broadly based general education, follow a holistic approach, and can function as leaders, mediators, and innovators in a new social and political dispensation. SU further pronounces the following:

- Programmes delivering postgraduate students who can provide leadership and whose expertise is sought-after in terms of increasing human resource needs – particularly in an information-intensive society;
- Programmes delivering graduates who can facilitate processes of social change and the ability to deal adequately with the significance of values in people's lives;
- Programmes delivering graduates who can contribute constructively to fulfilling the communication needs of society; and
- Programmes for the further development of underqualified teachers and for the training of teachers for mathematics and science.

The notion of placement (employment) is addressed in the above broad academic focuses. The postgraduates and graduates of SU should be placed as leaders (economic, political, business, managerial, academics), expertise, facilitators (social change), mediators, innovators, and job creators. The target of these being the Western Cape as the starting point, then the broad South African community, Africa and the world in general. However, the Strategic Framework does not provide details as to whether these postgraduates and graduate students are employed as it proposes they should be and if they are how many are placed accordingly.

4.8.3 SU INSTITUTIONAL PLAN 2012-2016

I shall start off the analysis of SU's Institutional Plan with a brief overview of the process of drafting the plan. The University's Institutional Plan serves as the starting point of the perennial rolling plans of the respective University environments. These plans then roll up to and are incorporated in the Institutional Plan (SU, 2012:5). The process starts with the initial establishment and subsequent annual revision (with a rolling time horizon) with two formal planning events – the Summer and Winter Institutional Planning Forums. During these two planning occasions, there is incisive consideration, among others, of the nature and impact of the strategic contours within which the University must navigate strategically in the relevant perennial planning horizon. Agreement is obtained on the specific strategic foci for the planning horizon; and the Vision and Mission of the University are again calibrated (which also implies that consideration is given to the continued relevance of the existing Vision and Mission, as well as to potential changes when necessary) (SU, 2012:6).

The outputs of the preceding processes are then embodied in the University's annual planning and budgeting processes, during which the respective University environments revise their perennial rolling plans and compile enabling budgets, with micro-indicators as point of departure. These plans and budgets are then presented to the respective faculties and non-academic centres of responsibility of the University. University management focuses on achieving synergy between the respective environments to ensure the systematic sustainability of the University, both strategically and operationally. This necessitates, among others, a strategic exchange and balancing action between the plans of the respective University environments, which are also aimed at servicing of the strategic objectives and strategies of the University through resource allocation by way of approved budgets – and strategic allocation of funds. The outcomes of these processes discussed briefly above provide Management with the necessary building blocks to compile and annually revise the Institutional Plan for the perennial period, given the rolling planning horizon (SU, 2012:6).

The institutional plan of SU is anchored in the Strategic Framework (for the Turn of the Century and Beyond) and has a normative as well as a strategic dimension. In it is embedded the vision and mission of the University, and it also encapsulates the overarching goals of the Hope Project. As such, it gives impetus to the goal of taking the University to a level where it will be both distinctly different to what it was before, and in so doing, gaining a strategic and sustainable position as one of the top comprehensive, research-focused universities in Africa (SU, 2012:3).

This Institutional Plan is furthermore based on several points of departure and include the following:

- It is anchored in the Vision and Mission as contained in the approved Strategic Framework for the Turn of the Century and beyond;
- It integrates the five development themes of the University's Hope Project;
- It uses the set approved Strategic Management Indicators (SMIs) that have been in operation since 2006; it integrates the approved projects that were launched in the core functions of the university as part of the Hope Project;
- It is based on the strategic portfolio approach, which necessitates a balance between the respective University environments in the portfolio (SU, 206:7).

4.8.3.1 Knowledge

The key focus of the plan is the emphasis of the knowledge base of the university staff (particularly academic staff). Further, the main element of the University's lasting competitive advantage is based on the expertise of its staff – as producers, conveyors and applicers of knowledge. SU's objective is to increase the percentage of postgraduate students, qualifications and recruit, establish, develop and retain scarce skills via the academic and enabling elements of the Hope Project. To achieve these objectives, SU outlines the following strategies:

- Implement integrated inter-generational staff plans for all University environments;
- Undertake directed strategic recruitment to attract and retain the best expertise;
- Focus on the career development of young academics (including postdocs) to ensure sufficient exposure, satisfactory knowledge transfer and optimal use of mentorships;
- Use the Doctoral Academy to increase the academic expertise level of the University even further; and
- Reward achievement (SU, 2012:8-9).

4.8.3.2 History and tradition

The Institutional Plan does not refer to the history and tradition of SU. However, in the executive summary, SU states that the plan first started as the Overarching Strategic Plan (OSP) in 2007 and is the manifestation of the vision that the newly appointed Rector, Prof Russel Botman, articulated for the university. The OSP encapsulates the vision of the Rector for the university as a carrier of hope, and defined five major development themes as axes for leveraging the institution to a position where it will be both sustainably different and better to what it was before. This challenging and paradigm-shifting plan was a major tool to capture the attention and support of key external and internal stakeholders. It further continues to give impetus to the university's ongoing transformational journey (SU, 2012:3). My attention is on the word 'hope', which for me is symbolic.

4.8.3.3 Human development

This meaning of culture as development does not feature in the Institutional Plan. However, the aspects of human development such as active participation, equality, enlarging choices,

expanding freedoms, enhancing capabilities and improving opportunities are implicit. In the student success focus SU refers to bridging the gap between the success levels of the respective race groups. This implies that SU promotes equality and enhances human capabilities by bridging the success level gap between racial groups. I wonder if SU exercises equality in this regard. I am not a mathematician but a closer look at the institutional objectives in terms of diversity SU intends to increase student diversity percentage of coloured, black and Indian from 24% to 33%. It gives the impression that the rest of the percentage, which is 67%, is for white students. In addition, a minimum of 60% is for undergraduate Afrikaans and the other 40% is for other languages. Looking at the percentages one can ask: where is equality, active participation, freedom, empowerment and raising the quality of life?

4.8.3.4 Social and economic transformation

The Institutional Plan says very little in terms of transformation. The plan briefly attests that SU is in an on-going transformational journey as expressed in the Institutional Intent and Strategy 2013-2018. However, as I analyse the document I identify aspects of social and economic transformation in the Plan. The Plan refers to diversity of both staff and student corps and student success as elements of the strategic foci. In terms of diversity of both staff and student corps, SU articulates that the need to diversify both the staff and student corps (race and gender) is a self-evident strategic focus. In this regard, various interested parties post challenges to the University that are aimed particularly at the relevance and accessibility of the institution in service of the broader South African community (SU, 2012:7). In relation to the institutional objectives about staff, SU intends to increase the percentage of coloured, black and Indian as permanent members of staff. The objective for students is that SU intends to increase the percentage of coloured, black and Indian from 24% to 33%. To achieve these objectives, SU has institutional strategies and some of these are: to develop a welcoming and inclusive institutional culture; implement enrolment planning to ensure the correct balance; and undertake directed recruitment to attract under-represented students. In addition, to ensure potential residence placement for at risk/under-represented students; implement language Plans in such a way that they promote diversity; and increase up to within realistic limits, recruitment bursaries and levels of financial support for students (SU, 2012:9).

SU further articulates that although the University is very well positioned in terms of student success, it is extremely important that the gap between the success levels of the respective

racial groups should be bridged. SU intend to achieve the following objectives about this focus: increase undergraduate success rate; shorten time for masters and doctoral students; increase accommodation; further development of the First-year Academy; emphasise technology-mediated instruction; promote innovation in teaching and learning; place greater emphasis on tutorship, and financial support.

Furthermore, relevance and accessibility at SU is in service of the broader South African community. This could imply that SU is concerned with the standards of living of all South African people. SU uses ‘community’ more broadly in terms of groups, for example, trade, industry, potential employers and disadvantaged groups. A community is a group of human beings and as human beings they practice trade, industry, as potential employers and as disadvantaged. This relevance and accessibility means that whether you are black, white, coloured or Indian, male or female, rich or poor and disabled you are free to study and improve your community and your life. We can also view diversity in terms of improving individual opportunities despite their race and gender (SU, 2012:7).

I conclude that, to some extent, not all the meanings of culture as development (knowledge, history and tradition, human development, and social and economic development) are articulated in the policy documents. During my analysis, I was also looking for the concept of development in the institutional documents and there is very little articulation of the concept of development in the documents.

4.9 SUMMARY

The aim of this chapter was to analyse the institutional policy documents for UNAM and SU. The documents were analysed in accordance with the meanings of culture as development constructed in Chapter 3, namely knowledge, history and tradition, human development, and social and economic transformation. Regarding UNAM, I analysed the Strategic Plan 2011-2015, the Scholarly Communications Policy and the Research Policy. My analysis of institutional policy documents shows UNAM’s commitment to the mandate. There is reference to knowledge production, distribution, dissemination and knowledge preservation in the policy documents. History and tradition does not feature in the policy documents. This could be that UNAM has a very short history since it was established after independence in 1992. Human development is articulated in the documents and UNAM refers to capabilities, human resource,

participation, academic freedom, and improved quality of life. In terms of social and economic transformation, the notion of access is recurring in the policy documents.

For SU, I analysed the Institutional Intent and Strategy 2013-2018, the Strategic Framework for the Turn of the Century and Beyond, and the Institutional Plan 2012-2016. These institutional policy documents relate to the meanings of culture as development. Knowledge is a recurring meaning in the institutional policy documents for SU. History and tradition is silent in some documents except in the Strategic Framework where SU acknowledges the injustices of the past and uses the concept of redress. Human development is further articulated in the documents and I could identify aspects such as talents, social justice, equal opportunities, and academic freedom. As for social and economic development, SU refers to the notion of access in terms of language, physical facilities, student finance, institutional culture, academic focus, and diversity.

CHAPTER 5

DISCUSSION OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

The previous chapter dealt with the analyses of institutional policy documents for UNAM and SU. My analyses of institutional policy documents lead me to infer that the meanings of culture as development are articulated to a lesser or greater extent by UNAM and SU. In this chapter I discuss the main findings from the literature review and my analysis of institutional policy documents. I shall begin with the findings from the literature review (Chapter 3), where I analysed the concept of culture and development separately. I shall then proceed with findings from my analysis of institutional policy documents from Chapter 4. Here, I present findings from my analyses of institutional policy documents for UNAM, then SU respectively. I shall discuss the findings from these institutional documents according to the meanings of culture as development.

5.2 FINDINGS FROM THE LITERATURE REVIEW

In the literature review I used Gadamer's philosophical hermeneutics (historical consciousness, understanding, and interpretation) and conceptual analysis in the discussions of culture as development. Since the key concept of this inquiry is culture as development, two concepts are worth of analysis, namely, culture and development. I conducted a literature review on these concepts separately for a better understanding. In this section, I present the findings from my review of the concept of culture and development.

5.2.1 FINDINGS FROM THE CONCEPT OF CULTURE

The literature review dealt with a historical peregrination, analysis of the concept, culture in higher education, culture in Namibia and UNAM and culture in higher education in South Africa and SU.

Finding 1: Historical peregrination

In this inquiry I apply the Gadamer's philosophical hermeneutics, which is usually associated with history. According to Philip Higgs (1995:12), the fundamental contention of hermeneutics is that everything we wish to understand is human and resides in the human world and our understanding of the past and present becomes distorted if this understanding is treated as an explanation and analysis of non-human things. Therefore, the past speaks to us.

My discussion from a historical peregrination (Chapter 3, section 3.2.1) of the concept of culture shows that the concept has been around for a very long time. The concept came into existence from around the 16th century when it was introduced into the European languages of which one is English. The findings further show that the meanings of culture changed over time. Here are the main findings from the historical peregrination on how the concept has changed:

- First, the concept of culture is historically rooted in the Latin word '*colere*'. The word '*colere*' was associated with agriculture that is, preservation, tending and caring, cultivating, worshipping and protecting of animals and crops. Instead of '*colere*', the Romans used '*cultura*' to mean tilling of the soil. For them agriculture was a cultural activity. Agriculture was the only activity that the human beings of the time did to survive. This finding shows that the concept of culture can be associated with the notion of agriculture.
- Second is a Roman and French notion of culture as '*civilité*'. From this perspective those who lacked qualities of civility, courtesy and administrative wisdom were regarded as savages, primitive and barbarian.
- Third is a French notion of culture as synonymous with civilisation. This usage of culture as civilisation reflected two things, namely, as a collective life of a human group and as an individual's own civilisation.
- Fourth, a German notion of '*kultur*'. The German *kultur* has a view that every individual had to achieve a cultural state by way of a process of education and spiritual development (Kuper, 1999:30-31). This view suggests that to have a culture is to promote education and spiritual aspects.
- The British idea of culture suggested that culture offered through education was the solution because it generated both a moral and spiritual aspiration to know the best that has been known and thought in the world. From this perspective, we can say that culture is a form of education or to be cultured is to be educated.

- Lastly, there are descriptive and symbolic conceptions of culture. These are ethnographic, sociological and anthropological perspectives of culture. The descriptive conception of culture relates to knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The symbolic conception relates to culture as historically transmitted patterns of meanings embodied in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about, and attitudes towards life.

It appears from these findings that culture can appear in different forms. Agriculture is a form of culture in which people cultivate, till, tend, care, and protect their animals and crops, as well as worshipping. A decent civil behaviour is another form of culture that is associated with expressing a high standard of human behaviour. Furthermore, civilisation is a form of culture that includes material, intellectual, moral and political aspects of life. There are several facets of culture that are evident from my findings and some of these is knowledge, history and capabilities. Therefore, knowledge, history and capabilities can be regarded as meanings of culture.

Finding 2: Analysis of the concept of culture

The main finding (Chapter 3, section 3.3) is that the concept of culture is described as complicated, complex, and ambiguous. As such, the concept is perceived as contested due to the following reasons:

- The concept of culture is used as a hierarchical concept: three things are worth highlighting here. First, culture is a western mentality in that it can be transmitted, inherited or acquired. This idea of culture suggests that culture can be passed on from one person to the next or from generation to the next. Second, culture is used in social sciences as a differential concept. This suggests that in social sciences, culture is used to differentiate between communities of people, times and places. Lastly, culture can be used as a generic concept. This usage of culture focuses on removing the dichotomy of culture particularly to those who use culture as a differential concept, almost like a critique or deconstruction of this line of thought. This suggests that it is not enough to use culture to differentiate people or communities but rather we can look at what those who value differences have not said or thought about.

- Sociological structuralists perceive culture as a set of characteristics (rules) that govern the activities (mental and practical) of a human being, and the possible way in which such activities can operate.
- The concept of culture is a structure of human praxis. This finding suggests that there is no meaning of culture lying over there ready-made, complete and waiting to be discovered and learned. Here the meaning of culture depends on what one is studying.
- The old meanings of culture represent elements of colonialism and critiques.
- New meanings of culture that emerged in the 20th century is a result of political and economic conditions. In this new way of thinking about culture, there are agents who have their own view of the world and therefore establish rules and practices of how society should be organised.

My analysis of the concept of culture demonstrates the contested nature of the concept. Of interest to me is that the concept of culture cannot be reduced to a single meaning as it depends on the nature of society under study. In addition, culture has been used in the past to justify the practices of colonialism and its critiques. Today the concept of culture is used to address political and economic conditions by the agents concerned, and has become a global issue. By implication, there is a new aspect of culture at play today that address political and economic conditions of those nations that were under the influence of colonialism. I believe this new way of thinking about culture is what I relate to culture as development in this inquiry.

Finding 3: Culture in higher education

A key consideration in my analysis is Harold Silver's (2003:157) question: does a university have a culture? Findings from this discussion shows the following:

- The concept was translated into higher education discourses. William G. Tierney (1988) proposed the extension of the concept into discussions of higher education institutions. Tierney observed the topic of central concern to those who studied organisations. He emphasised that it was important to recognise that the emergence of a new term, concept or idea, such as organisational culture was always an active response to a changing social and political reality.
- The concept of culture can be used and applied in many ways. Since the inception of the concept into higher education, discourses show that the use of the concept of

organisational culture changed as some authors began to use it in their contexts. Some authors continued with the use of organisational culture, while those who studied universities used university culture and those who studied higher education institutions used the notion of institutional culture. Like corporate businesses, higher education institutions have a culture, which is known as institutional culture. The culture of a higher education institution is grounded in the way the institution defines its environment, in the mission, socialisation, communication, strategy and in its leadership.

The findings demonstrate the way a concept can be used and applied. A concept that is used to study a context can be introduced to another context, as it is perceived that both the contexts face similar challenges. The global economic and political changes that took place after decolonisation did not only affect Japan, the USA had similar challenges and so did the rest of the world.

Finding 4: Culture in higher education in Namibia

I next discuss the findings on the concept of culture in higher education in Namibia (taken from section 3.3.5). I then discuss the findings from my discussion of culture at UNAM (section 3.3.6):

- There is very little research conducted on the concept of culture in this context. Available literature focuses on cultural differences between communities.
- The concept of culture in higher education was historically neglected. This is because the Academy for Tertiary Education was only established in 1980.
- At independence in 1990, higher education was perceived to serve as a crucible for cultural renewal and revitalisation. This meant that higher education can promote a culture of discovery, innovation, promotion of new ideas, which can in turn bring about higher productivity and improvement in the living standards of all people.
- Culture is a perspective for national reconstruction and development. This can only be meaningful if it embodies the whole fabric of the nation, that is, the people of Namibia. These people are the central motive for development, its aim and reason.
- Culture is an aspect in which the motive for development could be realised.

- Although culture is key for development, there is very little clarification in the literature what culture as development means.

These are the findings with respect to UNAM:

- There is very little research done in terms of the culture of UNAM.
- Three studies appear in my review and findings shows an awareness of culture in these studies. At its establishment the university had a weak identity, and adopted a traditional British model and the structures, curricula and systems were of the British elite, which was in turn transplanted into UNAM's institutional culture.
- The government's political and economic ideologies and value systems has a strong influence on UNAM.
- The institution has a nascent research culture with a low level of networking, collaboration, and communication between colleagues within the faculty of humanities. There is further a low sense of peer expectation regarding collegial research publication and a low participation rate in journal review editorial boards.
- The university's institutional culture is developmental in the sense that leadership is distributed across the faculties, power is front-back (developmental), not top-down or side-to-side.
- Studies on the culture of UNAM focused on organisational change, scholarly communications and meanings of institutional culture, but no research was conducted on culture as development as I assume it relates to the developmental nature of the institution.

Finding 5: Culture in higher education in South Africa

The findings derive from the discussion of culture in higher education in South Africa (Chapter 3, section 3.3.7) and at SU (section 3.3.8). The South African higher education system under apartheid was differentiated along racial and language lines. In light of these inequalities, here are the main findings:

- There is a growing emphasis (as reflected in several policies) that institutional culture is a key driver behind higher education transformation, and there is a need for higher education institutions in South Africa to change their institutional cultures. The reconstruction of (new) culture(s) is proving to be a major challenge.

- The concept is considered a buzzword in recent discussions of higher education institutions.
- Even though much has been said about institutional culture, there is an indication that there is no easy definition of institutional culture as there is no one single characteristic of an institution that can be cited to define this culture (Van Wyk, 2009:344).
- There is further a lack of understanding of what cultural change is, or how universities should change their cultures.

Historically, SU is one of the oldest universities in South Africa and is regarded as a historically advantaged, white Afrikaans-medium university. The university was also strongly associated with the development of apartheid. Thus, SU was characterised by being racially and ethnically exclusive. Here are the findings with reference to SU:

- The university's institutional documents reflect the following meanings of institutional culture: shared values and beliefs, language, symbols, and knowledge production (Jacobs, 2012; Van Wyk, 2009). SU shows commitment to transforming and building an institutional culture that promotes the values enshrined in the Constitution of the country.
- However, there are indications that SU has not changed enough to effect transformation from its historical position as a white, advantaged institution.
- Language is a controversial issue at SU, and this has a great impact on its institutional culture. SU positions itself as a language friendly university, with a responsive and flexible approach to language of instruction, and with Afrikaans as its point of departure. Afrikaans is the language of preference at undergraduate level and this makes non-Afrikaans staff and students feel unwelcome.

In conclusion: I discussed the main findings of my literature review on the concept of culture in this section. Culture from its initial stage reflected the social reality and life of communities, nations and individuals. However, whether the meanings of culture are descriptive or symbolic, they all derive from the notion of culture as agriculture and culture as civilisation. Culture has a political and economic connotation, and the concept was first used to justify the colonial activities and imposing a Western culture on the discovered worlds with a view to remove the barbarian, primitive conditions of this world. This was believed to be done through a process

of civilisation. However, the usefulness of the findings in this inquiry is that there is a great emphasis on knowledge, history, tradition and capabilities.

5.2.2 FINDINGS FROM THE CONCEPT OF CULTURE AS DEVELOPMENT

Chapter Three (section 3.4) provides a review of the historical peregrination of the concept of culture as development, the concept after 1949, analysis of the concept, higher education and development, development in Namibia, and South Africa. The following are the findings:

Finding 1: Historical peregrination

The literature shows a very long history of the concept of development. These are the findings:

- There are recurring practices of colonialism and capitalism which were established in Western Europe. Here, colonialism is almost synonymous with development.
- Capitalism was associated with the accumulation of wealth through trade and plunder or the production of market exchange. Findings show that development was perceived as the accumulation of wealth.
- Following was the emergence of the classical political economists in Europe, particularly of British economic thought. The economists thought the aim of development was to generate a theory of growth of national wealth. Human labour working on natural materials with the purpose of producing useful objects created wealth.

Colonialism and capitalism were recurring themes during this period. The concept of development was not yet used, but it was assumed that colonialism and capitalism were practices of development. I can conclude that the literature indicates that development is colonialism. Also, one can say that development is capital accumulation.

Finding 2: The concept of development after 1949

The period after 1949 was characterised by practices of decolonisation which signifies the surrender of external political sovereignty, largely western over colonised non-European

peoples. The process was driven largely by deteriorating economic conditions of the colonisers after the Second World War. Here is the finding:

- Four theories that attempted to explain development arose after the inaugural speech of the then President (Truman) of the USA in 1949: the Keynesian Growth Theory (associated the concept of development to economic growth, and I perceive economic growth to be a meaning of development), New Growth Theory (here development implied economic growth, and I perceive economic growth to be a meaning of development), Modernisation (focused on the dichotomy between traditional and modern societies, and development is modernisation), and the Dependency Theory (a critique to modernisation theories, and offered a solution of radical structural change).

Finding 3: Analysis of the concept of development

The findings from my analysis of the concept draws from Chapter Three (section 3.5), and my understanding was inspired by Clark. I found it difficult to ascribe a single meaning to the concept of development because it is contested; that measuring development is problematic; the concept is a buzzword because its actual meaning remains elusive. My findings show the following:

- The concept of development has its roots in development studies which emerged as an independent field of inquiry in the 1950s. The field was dominated by development economists who turned to practical issues, such as determinants of economic growth and the merits of competitions and trade.
- The concept of development has never been in greater need of analysis and clarification than in the present era. As such, the concept is perceived to be an object of strategy and a contested ideological dimension of all such development strategies. The concept has since been a political project, as a program of change that developing countries should be encouraged to pursue by the already developed countries.
- There are two conceptions of development; dynamic and static. A dynamic conception of development implies a gradual unfolding and fuller working out of a principle or activity. A static conception describes a well-grown state or stage of advancement of some principle or activity, that is, a mature stage of development. In a social context, the concept of development implies a process of social and economic change, of

transformation and evolution. The concept of development is almost a synonym for improvement and involves positive social change.

Finding 4: Higher education and development

Historically African higher education systems were taken over by colonial powers (British, French, Germans, South Africa). In the process African systems were assimilated, and local values, practices, and languages were discouraged. During a literature review, my understanding of development in higher education was largely inspired by the work of Comim (2002). Here is a discussion of the findings:

- The endogenous growth theories that were influenced by the concept of human capital allowed an instrumental role of higher education in the promotion of growth, and then development. The development models that focused on economic growth and educational policies in general can be associated with the following tendencies: first, they are instrumental (they are important only as a means of achieving economic growth). Second, they focused on the formation of specialised labour force to provide for the needs of the market, and is gender sensitive (since well-being is assessed as GDP per capita). Lastly, they focused on the promotion of efficiency teaching, motivating teachers to teach to prepare students in the format of teach to the test.
- The early conceptions of development were not particularly attentive to higher education as a factor for the flourishing of societies. The concept has a bearing on the way in which well-being (and higher education is one its elements) is assessed under this paradigm.
- Human development is introduced as a constitutive value of higher education. The starting point of this approach was that economic growth was not enough to reduce poverty.
- The concept of human development is shaped by the influence of the capability approach which is a framework for evaluating and assessing social arrangements, standards of living, inequality, poverty, justice, quality of life, and well-being. The important element of the capability approach is autonomous spaces where autonomous agents should have intrinsic value and should be constitutive of a person's being. The implication of the capability approach in higher education is that it becomes a central

element in the flourishing of human beings. Here teaching methods, resource and support structures aim to develop the needs of humans.

From these findings it appear that there is no single meaning of development even in the context of higher education. Earlier conceptions of development in higher education were instrumental, and focused on economic growth. However, development in higher education is perceived as relating to human development which in turn derives from the human capability approach. The concept of human development is concerned more with non-instrumental facets such as autonomous choices, freedom, opportunities, and standard of living of people.

Finding 5: Higher education and development in Namibia

The former German and South African colonisers did little to promote higher education in Namibia, and failed to establish a proper system of higher education. As such, SWAPO planned a form of higher education to accommodate blacks. The United Nations Institute for Namibia (UNIN) was established in 1976 outside the country, and offered post-secondary education and training for those in exile. Findings from this theme reveal the following:

- Development depends on the people who require knowledge and skills. There was a shortage of skilled and an educated human resource at all levels of employment at Namibian independence.
- To address this challenge, higher education is for development and revolves around four broad development goals, namely: equity, quality, democracy, and relevance.

UNAM is the leading higher education institution in the country, and it has a developmental culture because its development has been alongside the development of the country. The findings derive from a review of development at UNAM (section 3.7.1). The main finding shows that there is a greater reference of development in the literature. Here are the findings from this theme:

- There is very little research conducted in terms of the meaning of development.
- Since its establishment, the university is distinguished from other regional universities by the high level of alignment it has with the national government. This pertains to the institution's commitment to helping reach the country's development goals as articulated in Namibia Vision 2030, and various national development goals.

- UNAM is guided by the motto ‘Education, Service, Development’. This motto stresses its role as an agent for development, and the motto defines the university as an institution striving to serve its nation.
- UNAM is expected to play a number of roles such as solving national problems, assisting government and business, building a modern nation while preserving traditional ethnic and religious cultures, developing economic and human resource, enhancing social advancement, building world reputation, responding to emerging national needs, and overcoming the lingering effects of apartheid.

These findings suggest that the concept of development in higher education is under-researched in Namibia and at UNAM. The reason could be that there is no thorough analysis and clarification of what the concept means in higher education. The concept of development seems to have a strong impact on higher education at UNAM.

Finding 6: Higher education and development in South Africa

I have been referring to the history of higher education in South Africa throughout this inquiry. To understand development and higher education in this context, Ian Bunting (2002) and Saleem Badat (2004) inspired me when they relate the history of higher education to development, which they classify into three categories, and here are the main findings:

- First, in the South African higher education, institutions were divided into two groups: universities (science) and technikons (technology).
- Secondly, the higher education system was designed to produce through research and teaching white privileged and black subordinates in all spheres of society. All higher education institutions were in their different ways and contexts deeply implicated in this.
- Lastly, the higher education system was fragmented and institutions were differentiated along the lines of race and ethnicity. Thus, the higher education system was shaped by the social, political and economic inequalities of class, race and gender, institutional and spatial nature.
- It is against this background that development in South African higher education is understood in terms of ‘*efficiency*’ and ‘*responsiveness*’. As such, higher education is expected to increase its responsiveness to societal interests and needs in a rapidly changing and competitive global context.

About the higher education institution under study, the main finding reveals that there seems to be little researched in terms of development in higher education and at SU. From what I found in the literature review, findings further show that the late vice-chancellor of SU, Professor Russel Botman, showed interest in the concept of development. Here are the findings:

- At SU, development is advocated in terms of “*Pedagogy of Hope*”. This idea derives from the Brazilian scholar Paolo Freire, and SU is required to embody a pedagogy of hope through knowledge pioneering scholarship, research and teaching, generating hope and optimism from and within Africa.
- The main ideas that drives SU should be rooted in the idea of ‘*hope*’. Generating hope from Africa becomes a future-oriented vision for education on the continent which in turn links SU with the global development agenda that focus on the identification of social, health, and political goals the global community should strive to achieve.
- SU took the bold step to draw five themes from the MDGs. These themes are: consolidating democracy; ensuring regional peace and security; contributing to human dignity and health; eradicating endemic poverty; and ensuring environmental and resource sustainability and maintaining the competitiveness of the industry.
- SU has done everything it can to ensure that the developmental themes are incorporated into its research, teaching and community interaction.

Findings show that the inequalities were not only evident in terms of access to higher education but also with institutionally conducted research. From this perspective, higher education emphasises relevance. SU integrates the developmental themes in its research, teaching and community interaction.

Finding 7: Meanings of culture as development

Culture as development is a key concept of this inquiry, and I conducted a literature review to understand this concept. Findings from section 3.9 (Chapter 3) reveal the following:

- Much of the literature focuses on *culture and development* and this is not the same as *culture as development*. Culture and development is perceived as a tool or a powerful driver for development with community-wide social, economic and environmental impacts. This dimension of culture generally consists of cultural heritage, cultural and creative industries, sustainable cultural tourism, and cultural infrastructures. In a

development perspective, culture relates to social inclusion and rootedness, resilience, innovation, creativity, entrepreneurship for individuals and community, use of local resources and knowledge, respect and support of cultural expressions.

- Development is a form of culture. This means that the meanings of development are constructed within and by a cultural context.
- There is a long list of the meanings of culture as development, which I narrowed down to only four recurring meanings: knowledge, history and tradition, human development, and social and economic transformation.

Thus far I discussed findings from my literature review, and it demonstrates the recurring themes on the concept of culture and development. Although I observe a long list of the meanings of culture as development, the ones that seem to impact strongly is knowledge, history and tradition, human development, and social and economic transformation. These meanings serve as a theoretical framework to analyse relevant institutional policy documents for UNAM and SU.

5.3 FINDINGS FROM THE ANALYSIS OF INSTITUTIONAL POLICY DOCUMENTS

I analysed institutional policy documents for UNAM and SU in Chapter 4. Specifically I analyse three policy documents for UNAM, namely, UNAM's Five-Year Strategic Plan, Scholarly Communications Policy, and Research Policy. For SU, I analysed the Institutional Intent and Strategy, Strategic Framework for the Turn of the Century and Beyond, and the Institutional Plan. In my analyses of these institutional policy documents for UNAM and SU, I used the meanings of culture as development constructed in Chapter 3.

5.3.1 INSTITUTIONAL POLICY DOCUMENTS FOR UNAM

The aim of my analysis of institutional policy documents for UNAM was to understand how culture as development meanings are articulated. The findings from this analysis are:

5.3.1.1 Knowledge

This meaning features strongly in UNAM's institutional policy documents. The *Strategic Plan* reveals that UNAM is given a mandate to undertake research, and to advance and disseminate knowledge. In response, UNAM declares in its mission statement that it provides quality higher education through research. UNAM further declares in the vision statement that it wants to be a beacon of excellence in research. This shows the university's commitment to knowledge production, distribution and dissemination. The university also identifies knowledge creation and application as one of the themes that should drive the institution for the next five years. However, UNAM is currently weak in terms of knowledge creation, publication, and has a low output in its research and consultancy. The university wants this to become a best practice and envisage a high output in research and consultancy. To achieve this, UNAM intends to increase and broaden research output and expand its research facilities. The emphasis is on producing, distributing and disseminating knowledge in order to advance a knowledge-based economy.

UNAM developed a *Scholarly Communications Policy* in 2013, which is grounded in the university's mandate and Strategic Plan (2011-2015). This document shows that UNAM relates to a variety of scholarly practices, of which knowledge is the key focus. The university shows its commitment to knowledge production, distribution and dissemination. In terms of knowledge production, the institution is committed to a peer-review process and appreciates that the independent opinion of subject experts adds value to research and affirms its scientific integrity. The university also conducts a rigorous academic peer-review process. UNAM further shows its commitment to the protection of intellectual property rights of authors, knowledge producers, and publishers in accordance with the university's Intellectual Property Policy and Research Policy. The scholarly outputs are circulated to a wider context and UNAM encourages these be communicated or shared with the desired audiences. The scholarly communication should also be extended to policy makers, development planners, the concerned, affected parties and the general public. The university further relates to knowledge preservation and pronounces that it has an aim to strengthen the preservation and archiving of the university's outputs. The preservation of scholarly outputs for long-term future use is of vital importance at UNAM.

The entire *Research Policy* is about research practices at UNAM. The institution aligns its research activities with a theme outlined in the Strategic Plan (2011-2015) namely, Research and Development (R&D), and makes it clear that R&D forms key aspects of the university's business. R&D places an emphasis on knowledge creation and application. The university aims

to promote excellence in R&D, innovation and dissemination of research results in the realisation of its mission and strategic objectives.

The findings show a relation between the institutional policy documents. For example, the Strategic Plan begins with statements which are then expanded in the Scholarly Communications Policy and Research Policy. For instance, the university states that it promotes knowledge preservation. Altbach (2008:6) posits that even in the age of internet, universities are repositories and organisers of knowledge. The academic libraries and museums are repositories for preserving the cultural and intellectual heritage of society. While this may be so, my own experience is that accessing knowledge produced by UNAM is not easy. My question is: where does UNAM keep its scholarly outputs or research results? It is not clear because I faced challenges when I was reviewing the literature and I could not find any relevant materials for my inquiry.

It is clear that the aspects of knowledge such as research, knowledge production, distribution and dissemination appears in all the institutional policy documents. This conforms with my discussion and findings (section 3.9.1.1 and section 5.2.2) that knowledge includes the facts, experiences of people or group, a state or knowing or consciousness, familiarity by experience or learning. However, these can only be counted as knowledge when we conduct research, that is, knowledge derives from research. Research at UNAM aims to strengthen the institution's research capacity and to address national needs. One of the roles of UNAM is to solve national problems and the university responds to this through research. The research conducted at UNAM is for fostering socio-economic development by addressing challenges faced by society. This corresponds with one of the development goals, namely, relevance.

5.3.1.2 History and tradition

This meaning of culture as development does not feature prominently in the institutional policy documents that I analysed. In the Strategic Plan, UNAM is silent on history and tradition and neither is there any symbol that relates to UNAM. What I regard as relating to history is the idea of '*beacon of hope*'. This signifies that UNAM is a symbol of hope for the Namibian country and the people. My understanding of higher education and development in Namibia is that there was not much hope for higher education because of the racial tensions and inequalities that existed. The Academy for Tertiary Education was linked to the apartheid South

African higher education, and access was favouring the white population. The establishment of UNAM soon after independence was the only hope for providing higher education to those who were denied access previously. Put differently, UNAM through its teaching and research is a symbol for overcoming poverty, for improving the standards of living for people, and for promoting economic growth.

5.3.1.3 Human development

In the context of the Namibia higher education, we refer to human resource development instead of human development. In this regard, MHEVTST (1998:124) states that any nation's primary resource is its people: their creativity, ingenuity, capabilities, competencies, knowledge, skills, and will power. Thus, the development goals of higher education can be achieved if, and only if, the creative, and intellectual potentialities of all the people are developed to their full capacity. From this perspective, findings from the institutional policy documents show that UNAM refers to building capabilities and improved quality of life. In the Strategic Plan, the aspects are incorporated in the university's mission statement. The university wants to develop a productive and competitive human resource through its teaching, research and advisory services. This means that teaching and research can help to build abilities. A person can have the ability to teach, but without studying to become a teacher, it is impossible to be employed as a teacher. The emphasis is on producing a productive and competitive human resource in order to improve the quality of life. If a person study a teaching programme, graduates and later is given a job as a teacher then his/her quality of life is improved.

In the Scholarly Communications Policy, UNAM refers to freedom of speech and expression, and academic freedom. UNAM shows its respect for freedom of speech and expression, which also includes academic freedom. In the Research Policy, UNAM shows its support and promotion of research that enhances the institution's role in making a difference to the quality of life of members of society. The university further supports free expression of ideas and collaboration with all stakeholders. The findings show that human development shares similar facets with the concept of democracy. In other words, some facets of democracy are integrated into the concept of human development.

5.3.1.4 Social and economic transformation

In this context UNAM is given a mandate to contribute to social and economic development of the country. There are references to notions of access, curriculum, and placement in the institutional documents. Here are the findings:

Access: one of the development goals of higher education in Namibia is equity. Equity has to do with eliminating overt and less visible patterns of discrimination in higher education and redressing the persisting consequences of societal inequalities (MHEVTST, 1998:31). For me, equity means that everyone should have access to higher education regardless of who they are, where they come from, what they worship, their colour and sex. It appears from the findings that access and equity has a great impact on culture as development at UNAM as it appears throughout the institutional policy documents. These features are incorporated in the mission statement and feature prominently in the Scholarly Communications and the Research Policy.

Here I want to take issue with UNAM's notion of access as it seems to refer exclusively to access to the institution, in other words meaning physical access. This notion of access does not speak of academic success which can be understood as epistemological access. Van Wyk (2004:100) indicates that Wally Morrow has identified 'epistemological access' as a need of students. One of the difficulties around epistemological access is the task of enabling students to become participants in and users of a shared disciplinary practice that is initially beyond their reach. The challenge is that students need to acquire the language (the grammar, images, rules and logic) of the specialist practice. I agree with Van Wyk that access to an institution will be more meaningful if the issue of epistemological access is also addressed, which may eliminate the undesirable presence of mass failures by students from previously disadvantaged communities.

Curriculum: the notion of curriculum relates to quality of programmes and relevance. Quality is a development goal of higher education in Namibia. According to MHEVTST (1998:31-32) higher education institutions must play their developmental role for Namibia, they must establish and maintain high quality in their programmes and courses of study. In this context, improving the quality of higher education requires a strategy that incorporates both internationally recognised standards and specifically Namibian needs and priorities, and that evaluates accomplishments of both students and institutions. From this perspective, the features that impact on culture as development at UNAM are quality education and relevance. These

are integrated in the mission statement namely, ‘To provide quality higher education through teaching, research and community service’.

Findings show that the university briefly refers to academic programmes and relevance. The university articulates its satisfaction in its current academic programs, relevance, and desire them to be responsive academic programs. However, UNAM does not indicate whether its programmes are relevant to the needs of society – which is a real concern.

Placement: This aspect of social and economic transformation does not feature explicitly in the institutional policy documents. However, I can say that placement is integrated in the mission statement. The productive and competitive human resource that UNAM produces must be capable of driving public and private institutions. UNAM expects its graduates to lead the private and public institutions.

Not all the aspects of social and economic transformation are expressed in the institutional policy documents for UNAM. It is only in the Strategic Plan where UNAM refers to access and curriculum, the Scholarly Communications Policy and Research Policy dwell much on access. Placement does not feature more in all the policy documents.

To conclude this section, I provided the findings that emanate from my analysis of institutional policy documents in Chapter 4. From my findings it appear that not all the meanings are adequately expressed in the institutional policy documents. For instance, some documents are silent on history and tradition, while others do not refer to curriculum. The findings further reveal that the institutional policy documents for UNAM corresponds with my findings from the literature review. These findings reveal that knowledge is a key feature of culture as development (section 5.2.1 and 5.2.2). UNAM refers to R&D which is emphasised in the New Growth Theory (section 3.4.1.3) and also an important factor in higher education as it drives economic growth, increase knowledge and understanding (section 3.6.3). In addition, it is clear that UNAM, in terms of culture as development, responds to government or national policies. Throughout my discussion of higher education in Namibia (section 1.3.1) I indicate that historically the higher education system under South African rule only served the elite and segregated the population. The German and South African colonisers failed to establish a proper higher education system. As such, at independence the country experienced a shortage

of skilled, experienced and educated human resource at all levels of employment. As a matter of urgency, UNAM was established soon after independence in 1992 and a system of higher education was created to address the human resource needs of the country (MHEVTST, 1998:2-5). From this perspective, Namibia national policies set out four development goals namely, equity, quality, democracy, and relevance. They also envisage higher education as a contributor to human resource development (MEC, 1993). UNAM responds to these national policies by incorporating the development goals in the mission and vision statements of the institution.

5.3.2 INSTITUTIONAL POLICY DOCUMENTS FOR SU

I analysed SU institutional policy documents in Chapter 4 with the aim to understand how culture as development is constructed and articulated in these. Next is a discussion of the findings.

5.3.2.1 Knowledge

Knowledge features more prominently in all the institutional policy documents for SU. This implies that knowledge has a strong impact on culture as development at SU. In this regard, the Institutional Intent and Strategy (2012-2016) is a future-focused policy, and findings show that SU is on a journey of discovery and excellence where both staff and students are thought leaders in advancing knowledge in the service of all stakeholders. SU places an emphasis on discovering new knowledge in order to be of service to the community, and the nation. Through knowledge, SU shows commitment to the realisation of global development goals. One of SU's strategic priorities is to sustain momentum on excellence and this in turn is aligned with a strategic theme to positioning as the leading research institution in Africa. This theme is linked to the strategic goal and of particular interest is the research focus, which is described as the research entities that focus on development and implementation in order to have an impact on the National Development Plan and the achievement of the Millennium Development and Goals (MDGs).

Similarly, in the Strategic Framework, SU declares its *raison d'être* as to create and sustain an environment in which knowledge can be discovered, can be shared, and be applied to the benefit of the community. From this perspective, SU want to gain national and international recognition by means of its research outputs, and its graduates who are sought-after for their

well-roundedness and creativity. The institution further wants to become a strongly research-oriented university sought after for the training of quality researchers, who are acknowledged as world leaders of research in selected niche areas. One of the strategic focus areas for the university in its Institutional Plan is the knowledge base of the institution's staff (particularly academic staff). From this perspective, SU's lasting competitive advantage is based on the expertise of its staff as producers, conveyors and applicers of knowledge. In this document, SU further refers to the Hope Project and one of the strategies is to use the Doctoral Academy to increase the academic expertise level of the university even further.

5.3.2.2 History and tradition

Although the literature review on SU shows it was a historically white Afrikaans medium institution, SU is silent on this issue in its institutional documents, especially the Institutional Intent and Strategy. This policy document focuses on the future of SU rather than on the past and the recurring concepts in this document are positioning, continuous transformation, and an on-going journey of systematic transformation. However, SU acknowledges its historical ties with the people from who and communities from which it arose. This for me suggests that SU recognises its past connection with the people and the community it comes from. SU further acknowledges the contribution it made to the injustices of the past. From this, SU embrace the concept of redress and development initiatives. Redress to serve is one of the major instruments that SU uses in its efforts to correct past injustices. Equity is another concept that SU uses to address the academic backlogs due to historical disadvantages. There is also reference to hope in the policy document.

5.3.2.3 Human development

This meaning of culture as development is expressed to a lesser or greater degree in the institutional policy documents of SU. One of the aspects of SU's Vision 2030 in the Institutional Intent and Strategy is inclusivity, and SU uses the latter to refer to the talents and contributions of individuals. This can happen when SU creates an academic community in which social justice and equal opportunities lead to a systematic sustainability. SU further perceives social justice and equal opportunities in terms of resources in university residences and transport for those who cannot be accommodated by the university. There is further reference to academic freedom, especially in the Strategic Plan. In this Plan SU declares that it

values academic freedom at the institutional, faculty, and departmental levels in teaching, and learning, in research and in community service. The other common thread throughout the policy documents that seems to have an impact on culture as development at SU is social justice, equal opportunities and academic freedom.

5.3.2.4 Social and economic transformation

Access: the notion of access is a recurring thread in all the institutional policy documents for SU. Altbach (2008:7) recognises access in higher education as an important societal goal. He further posits that access in higher education institutions is perceived in terms of developing strategies to enhance access for underserved populations (racial, religious, ethnic, women, and low-income groups). From this perspective, SU relates access to three things that I perceive has a great impact on culture as development. The first is language, whereby SU attempts to position itself as a language-friendly university, with a responsive and flexible approach to language of instruction, and with Afrikaans as its point of departure. The second is physical accessibility in terms of student transport, accommodation and accessibility for people with disabilities. The third is student finance, and the university recognises the financial challenges of students from educationally disadvantaged environments. SU attempts to provide resources for such students such as the award criteria that are attuned to financial means, making alternative ways of financing of their university study, and a provision of more funds for financial aid to needy students. The fourth is the issue of institutional culture, and SU recognises that it is a contributing factor in accessibility. The university shows commitment to an ongoing and critical appraisal of its institutional culture and of the implication of that culture for accessibility. SU wants to develop a more welcoming and inclusive institutional culture. The fifth finding that is worth highlighting is diversity of both staff and students and in this regard SU recognises this as a self-evident strategic focus and sees the need to diversify both the staff and student corps (race and gender). The last finding is access to new knowledge markets, and SU intends to increase this aspect by restructuring undergraduate offering and introducing diploma courses that moves from abstract to applied learning. SU also wants to introduce blended learning with the use of technology. This area is already addressed in the Faculty of Education with the introduction of the new BEd Hons programmes.

Curriculum and placement: there is more to curriculum than the course programmes in the syllabus. According to Jonathan Jansen (2004:125-127), the curriculum is not only a text

inscribed in the course syllabus for a qualification, but an understanding of knowledge encoded in the dominant beliefs, values, and behaviours deeply embedded in all aspects of institutional life. I agree with Jansen in the sense that while analysing institutional policy documents I was looking for programmes or courses that SU offers. However, in the institutional policy documents, SU refers to broad academic focuses and relevance and accessibility. Throughout the institutional policy documents for SU there is a clear articulation of the relevance of the curriculum offered by the institution. SU carries on its work in a manner that is more relevant to the realities and needs of the regional, national, continental, and global contexts. From its broad academic foci such as Natural Sciences, Engineering and Technology, Economic and Management Sciences, and Social Sciences and Humanities, SU delivers graduates who are relevant to the needs of national and international societies. These graduates must have the ability to function as economic and management leaders, can exploit market possibilities in innovative ways, be able to create job opportunities, who have a broad-based general education to be able to function as leaders, mediators, and innovators in a new social and political dispensation. In addition, programmes that deliver postgraduate students who have the ability to provide leadership and whose expertise is sought-after in terms of increasing human resource needs – particularly in an information-intensive society, who have the ability to facilitate processes of social change and contribute constructively in order to fulfil the communication needs of society.

These findings reveal that culture as development has a strong impact at SU, and it implies that practices at the institution are shaped by culture as development. I indicate in my discussion of the history of higher education in South Africa (section 1.3.2) that the country was organised according to racial groups and this was also the case with higher education. This created social inequalities such as high illiteracy rates, lack of quality higher education for blacks, and extreme poverty amongst the black population. These social inequalities can have detrimental effects on the development of society and the economy, as well as hamper the human potential of a country. The government of South Africa recognises that is the major driver of the information/knowledge system that links with social and economic development (ANC, 1994:68). As a higher education institution SU responds by addressing the issues of access and diversity in its mission and vision statements.

At this stage I want to come back to one of my research sub-questions, which is: ‘How do the respective institutions respond to international discourses’? In the case of UNAM there is a

clear indication that the institution is part of an international discourse around the four broad development goals (equity, quality, democracy, and relevance). UNAM has a mandate to foster relationships with any person or institution both nationally and internationally. The international focus is evident in the partnerships with Stellenbosch University, University of Cape Town, University of Montana, United Nations University, University of Oulu, and others. UNAM is thus positioning itself as a global institution.

International discourses at Stellenbosch University revolves around addressing national needs in order to participate in a rapidly changing and competitive global context. Stellenbosch wants to do this by delivering the requisite research, the production of highly trained people and building knowledge to equip a developing society. This global imperative takes place within the South African higher education system which was shaped by the social, political and economic inequalities of class, race, and gender, institutional and spatial nature (Bunting, 2002:58; Badat, 2004:3). Specifically, Stellenbosch University adopted the Hope Project in 2007 which highlights a pedagogy of hope through knowledge pioneering scholarship, research and teaching, and generating hope and optimism from and within Africa.

5.4 RECOMMENDATIONS FOR FUTURE STUDY

In the light of my inquiry, recommendations for future study are:

- To consider an empirical study which seek to construct data from narratives about how institutional culture is articulated and constructed at the two institutions,
- Although there is considerable interest in the concept of development, there is a lack about the roles higher education could play in development. As indicated by Clark, a particular and more thorough and comprehensive exposition of the meaning of development could help to improve policy and form a foundation for building new and better theories. A conceptual analysis that seeks to further clarify the meaning of the concept in higher education is needed.
- This research focused on meanings of culture as development which is one form of culture. I assume there are many forms of culture, and more research should be conducted on such forms.

- The lack of information on the history and tradition of UNAM points to their unease with their British colonial past. It is recommended that their contemporary (after 1990) history be appreciated through proper documentation.
- More research on other meanings of culture as development in higher education is needed.

5.5 LIMITATIONS OF THE STUDY

Due to the policy and documentary focus of the study, I did not interview relevant people at either of the two institutions. This did not in any way detract from the conceptual thrust of the study but can nevertheless be viewed as a limitation. I also did not find enough data in the literature to suggest that interviews would add substantially to my findings. This suggests that culture as development may be under-studied at both institutions in terms of people's narratives.

5.6 CONCLUDING REMARKS

I conclude this inquiry by relating to my first engagement with the concept of culture within the context of my childhood, and then my academic research, and how it changed my perspective on culture. My first engagement with the concept of culture was during my childhood as a San girl. After the death of my grandmother at Pandamatenga in Botswana, my grandfather took all his children and moved to the North-Eastern part of Namibia. After settling there, my mother was given to a Tsubia man in marriage. Unfortunately, he passed on before I was born and thereafter my mother had to return to her San family. This is where I was born and growing up as a San girl, some of the things that I learned and was taught was about race, customs, and traditions. Those days we were not called 'San' but '*Bushmen*' (Makwengo in my native language) and since I had the physical features of a San, I was often teased by others as a '*Bushmen*'. Nevertheless, I had expectations in terms of the duties that I had to perform such as cleaning, cooking, washing clothes, pounding (maize, mahangu, and sorghum), and gathering wild berries. Also during the rainy seasons, we had to walk a far distance from our home to a place where my mother had a field. We would wake up very early in the morning and arrive there still dark, and start removing weeds in the field using a hoe. All these were symbolic as ways of discipline and preparation for womanhood, and have been passed on from

generation to generation. Traditionally, I was expected to behave in a certain way, and for instance, had to kneel before the elders, bow and clap hands to greet people, and respond in a more respectful manner. I further had to observe beliefs and rituals that began with our forefathers in terms of bringing a baby into the world, mourning and burying the dead, and succession of the dead. We also expressed ourselves through dancing in times of traditional festivals. My impression of culture during my childhood and as I grew up was based on all of these practices.

My first real academic engagement with the concept of culture was when I conducted a study for my master's degree in 2014. In this study I analysed the concept of culture and it was strange for me to apply the concept to a higher education context. At first, I had an impression that culture would refer to the same practices of my childhood. While writing the study my perception changed as I began to understand that culture is not only about my clan, tradition and tribe, but also applies to institutions. It is also in this study that I gained an understanding that the meaning of culture can be used in many different contexts. For example, we can regard a culture of business institutions as corporate culture, organisations as organisation culture, and in higher education as institutional culture. Furthermore, findings from my analysis of institutional policy documents for UNAM and Namibia Vision 2030 showed a recurring form of culture, which is development. This finding inspired me to continue with research on the concept of culture, and more specifically culture as development.

This doctoral inquiry is profound in the sense that it allows for understanding and interpretation. This means that all the various stakeholders within an institution can have a better understanding of the institution, management, and performance. There is also an influence of external factors (economic and political) and internal dynamics (history of the institution) that may hold varying perceptions about culture, and studying these dynamics provides an understanding and reduce adversarial relationships. The concept of culture is a medium through which people act, create meaning and achieve purpose. In addition, culture builds congruence, gathers people as a community, creates clarity, builds consensus, and endows strength. Within this understanding of culture an analysis of culture is not to be confined to an experimental science in search of law, but an interpretive one in search of meaning. Thus, culture creates an opportunity for interpretation, clarification and learning as well as critical thinking and deep reflection.

In conclusion, my impression of culture from my childhood and my masters' study has shaped my understanding of culture. This inquiry has changed my perspective on culture and I came to understand that culture does not only refer to my traditional way of life, but also applies to any social context. My research methodology, namely Gadamer's philosophical hermeneutics, and research method of conceptual analysis proved to be useful tools in my inquiry. A historical peregrination and detailed analysis of the concept of culture gave me an understanding that culture exists in different forms. From my historical peregrination I learned that agriculture, decent civil behaviour, and civilisation are all forms of culture. Since the meanings of culture has changed over time, many scholars have focused more on the symbolic and descriptive or the subject and objective features of the concept. Various scholars who have used the concept focus on the meanings of the concept. Since culture appears in diverse forms, development is also another form of culture, that is, culture as development. This perception of culture has also opened my understanding of the concept of development. I found this concept difficult to understand while conducting my master's study in 2014. I deem that this inquiry can provide those who pursue the concept of culture and development with profound data. It is further my assumption that this inquiry can be useful to SU and UNAM, and enable them to reflect on their respective institutional cultures.

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